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The Pastor

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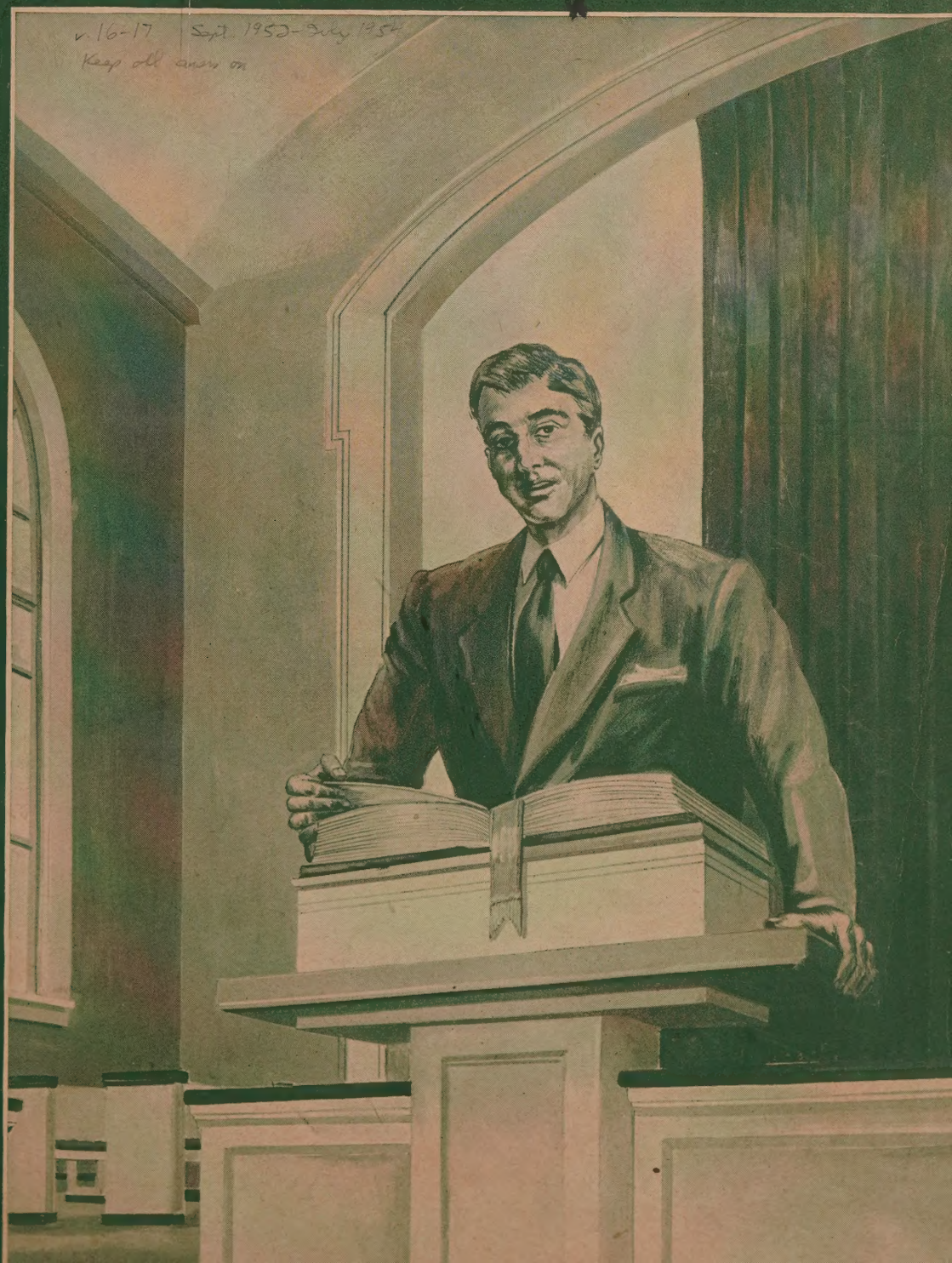

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The Pastor

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SEPTEMBER, 1952 • VOLUME 16 • NUMBER 1

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THE COVER: One purpose of the *Revised Standard Version* of the Bible, being published complete this month, is to place the Scriptures in the language of the people. The cover illustration, by J. Burnard Wiley of Nashville, Tennessee, shows a minister reading from the Word, according to the Protestant tradition.

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slants on the secular

IN A recent issue of *Life* magazine (May 26, p. 26) a full-page editorial is devoted to Lord Russell, generally known as Bertrand Russell. He is a master mind, in his 80th year, and there is no indication that he has changed his mind on moral questions.

We cannot imagine what Bertrand Russell would have written on "Education and the Bad Life." In his *Education and the Good Life* (1931), Russell says: "I shall not teach that faithfulness to one partner through life is in any way desirable, or that a permanent marriage should be regarded as excluding 'temporary episodes.' "

He fixes no limit on "temporary episodes." He claims that the sexual sin is a very small offense, but he does not say how small. The triangular affair does not disturb Mr. Russell. He is an example of how unintelligent an intellectualist may become when he loses the anchor of spiritual faith. Mr. Russell should confine himself to his speciality, the atom, and limit himself to his laboratory. A broken test tube is a very small matter, but a broken life is a different affair.

Mrs. Russell, No. 2, not to be outdone by her illustrious husband, writes: "It would not be wrong for a man to have six wives if he so desires, nor for a woman to have six husbands and a child by each if it makes for contentment." Her philosophy of life would be immensely popular at Reno, where marriage ties are easily snapped asunder.

Mrs. Russell secured a divorce from Mr. Russell, alleging marital infidelity. The indication is that Mrs. Russell was of the opinion that all men should be granted the privilege of a large measure of liberty except Bertrand. "Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?" There are those who would have us believe that what that represents is a harsh, ill-considered attempt to impose upon human nature an unnatural restraint. Yet the tragic result of the opposite view is written large on the front pages of newspapers day after day! There is good reason to suppose that the Christian conception of marriage represents, after centuries of experimentation, a lasting opportunity for happiness, emotional stability, and spiritual development. Immoral theories cannot stand the acid test of reason and experience.

First, the individual must be considered in his totality. There are the conflicting impulses of sensual pleasure and a sense of the duty of self-control. With some of our modernists the lower voice is true and the higher voice is false. The chief evil is the repression of evil, and the chief good is the repression of good. But one cannot come to the true self-realization by following the counsel of animalism.

We are told that it produces a hurtful complex to repress animal impulses, but what about the repression of conscience and ethical ideals? It is urged that a sore spot in the subconscious is produced by the repression of evil. It is very comforting to certain sensualists when certain scientists inform them that it is physically unhealthy not to do as they please.

The person who desires to be a libertine not only encounters the resistance of social conventions but even firmer resistance in other instincts and impulses. It is the sensualist against the saint. The satisfaction of sensualism is purchased at the cost of self-respect. Happy and healthy living does not consist in the satisfaction of some one instinct, but of the total self.

Why are we not warned against the danger of suppressing our good impulses? Why are we not warned against the neurotic disorder that follows the suppression of the urge to purity and truthfulness? Doctor Jung, the famous psychiatrist, said, in effect, that with the decline in religion there is the invariable increase in neuroses.

A theorist like Bertrand Russell appears to be more concerned in giving loose rein to the sexual instinct than to a number of so-called instincts. If a burglar should turn loose his acquisitive instinct on him, he would temporarily, at least, magnify the act into wrongdoing. Our nature is more than a physical urge: it is rational, social, and spiritual.

The ethical insight of humanity is too deeply rooted in the eternal order and structure of things to be uprooted by a radical rationalism. Perverted religious notions will produce a mental abnormality, but Jesus cured insane people—he did not make them. The fact is that the disorders and despair of life result from suppressing the spiritual.

Second, the test of morality is not solely individual. Does a man's conduct make for the welfare of others and the best order of society? In the process of development we pass from the sanctity of place to the sanctity of personality; from a sanctity of shrines to the sanctity of the human soul. The one sacred object in our world is a human being. The one guilty sacrilege is the violation of the sanctity of a human life. The profane, the irreverent, the sacrilegious person today is that person who violates and exploits another human life either for pleasure or for profit. This one sacred object in our world is not an ark, an altar, a temple, or sacred days or holy weeks, but a human being. To profiteer on another life for profit, or to prostitute another life for pleasure, is the basest of all base sins.

Third, there must be the test of the time element. What makes a man feel good today may make him feel bad tomorrow. A college president, referring to the after-effects of alcoholic dissipation, said to his students, "There is one thing in this world you may rely on in utter confidence: it is the morning head." There is the morning-after feeling, the year-after feeling, and the years-after feeling, as a man sees the consequences of his evil in the third and fourth generations. Whatever the hours may seem to say, the years and centuries say that the universe is with those who are with moral laws, and against those who are against moral laws. We are to choose with a view to the long run and not merely the present act.

Fourth, there is the pragmatic test. A principle does not really work unless it is in accord with the true na-

ture of things. Lust, for example, is not a workable principle. Lust destroys love. It destroys at last the peace and happiness of the individual. The triangular affair turns into a red triangle at the sharp crack of a pistol. There is a moral order in the universe as truly as there are mathematical laws. To go at cross grains with our own truer and higher nature brings inevitable calamity. Byron gives forceful expression of that which in essence is universally true. He met ennui and despair:

Through life's drear road, so dim and dirty,
I have dragged on to three and thirty.
What have these years brought to me?
Nothing but thirty-three.[1]

Byron made the experiment and testified out of his anguished soul with profane emphasis: "After all, nothing will do in this blank world but virtue."

Fifth, moral principles are tested by racial experiences. The past generations of the human race have not been altogether stupid. Some scientists become very unscientific. Racial experience has authority, for example, when it tells us that obedience to the moral law has been demonstrated as being best for the individual and society. Why should the modern man say: "How do I know that honesty is the best working principle? I will accept no lessons from the past. I will try out lying and dishonesty and licentiousness. I will experiment for myself." This is a foolish experiment. One might as well say: "I will not accept authority on diet. I will experiment and try out everything for myself." If they were consistent, they would not be with us very long to advocate their theories.

Today youth are urged to run anew the entire gamut of human experience. But some experiments only a fool will make. I have never taken a killing dose of poison. It is an experiment which I do not choose to make. I know of some people who made the experiment and it did not turn out well for them. I do not know by ex-

[1] Byron's *Diary*, Jan. 21, 1821. *The Poems of Byron*, Houghton Mifflin Co.

(Continued on page 18)

The trouble with much religious education lies in its moribund "life-centered" approach. To get started now in the right direction, the pastor of Wesley Methodist Church, Washington, D.C., says,

THERE is a certain theory as to the religious training of the young, once widely prevalent in Protestant circles, which is now dead. Let us give it a decent burial and get on with the job of creating something new. What has died on our hands and is now in an advanced state of rigor mortis is the "life-centered" or "experience-centered" notion of the curriculum. What has died is the idea of teaching religion solely in terms of the familiar, that you must reach a child religiously on the basis of his own limited experience.

Dead But Kicking

When I say that the "life-centered" notion of religious teaching has died, I exaggerate. The statement is a compound of wishful thinking and a sense of propriety. I hope the notion dies soon, and if religious educators have any sense of what is fitting and proper, it will. As a matter of fact the tireless prophets of this sort of thing do not realize the horse they have been trying to ride has now expired. They are endeavoring to whip up the inanimate mount and even to feed him narcotics—a practice no orderly race track would condone.

The truth is that while this notion has steadily declined in the estimate of general education, it continues to hold on with bulldog tenacity to the throat of religious education. I have mixed my figures a little here, but I am sure they will convey the rough idea. Where the "life-centered" concept was last to catch on, it is now most difficult to dislodge. Most church school literature of the leading denominations is still produced from this discredited point of view and is still employed by an ardent corps of workers who are determined to defend it to the last gasp.

It Didn't Work

Well, why shouldn't they? They shouldn't because it hasn't worked. The proof of the pudding is in the eating, and while this particular dainty tasted good in the mouth it has, as Jeremiah said, tended to become bitter in the belly. When we measure the results of this theory by the ebullient claims once made for it, we note a pathetic contrast.

The result has been, first of all, a biblically illiterate generation. It is most embarrassing to a preacher. When you refer to the story of Joseph, for example, and want to employ any one of its magnificent illustrations, you are thwarted. The members of the congregation do not know who Joseph was and you have to tell the whole story. By the time you get to the point, the point has lost its piquancy. I do not want to dogmatize in these lines, but I will dogmatize to this extent: any system of religious education which does not give pupils an adequate acquaintance with the story of Joseph is a failure.

Not only is there biblical illiteracy; there is widespread ignorance among Protestants as to the fundamentals of their faith. I recently attended a discussion group of young adults where the leader read the passage about Peter and the rock on which the church was founded. He then proceeded to give it an interpretation which would have delighted a Catholic but was perfectly horrifying to a staunch Protestant. He hadn't "gone over to Rome." He just hadn't been taught. He had somewhere picked up some scattered fragments of information which existed jumbled and inchoate in his mind.

There may be millions of Protestants who are made vaguely uncomfortable at the oft-repeated suggestion that because Luther wanted to marry a nun he "revolted" against Rome, and that because Henry VIII wanted to marry Ann Boleyn he started a new church in England. Irrefutable facts demolish these wretched canards in a moment. But what if people do not know the facts? And how shall they ever know them if they are never taught? Protestants do not know the facts about their own origin. What

Let's Bury the Corpse

By
C. STANLEY LOWELL

feeble bits of information they may have are usually garbled. They may have picked up the notion, for example, that Luther "revolted" against the Roman Catholic Church, and may be quite ignorant of the vast reformation of the church he effected.

Another area of profound ignorance is the entire field of church-state relations. Most American Protestants simply do not understand their country's concept of the separation of church and state. They are readily hoodwinked into believing that this means the state is indifferent or hostile toward religion.

Again, Protestants are ignorant of the great doctrines of their faith. At the Christmas season there is much talk about the superficial aspects of the festival, but how much grasp is there of the Incarnation, which is the central fact? At Easter a good deal is said about spring and new life in trees and shrubs. Actually, all this is irrelevant to Easter, which is the festival of the Lord's triumph over death. So in one essential field after another our people do not know. They do not know because they have not been taught.

Why have they not been taught? There are various reasons. One of them, certainly, is a vitiation of the idea of separation of church and state which has kept the incomparable literature of the Bible and the facts of Reformation history from being taught in the public schools. That is not my point in this piece, however. I am concerned here with another point—namely, that we in the churches have not effectively employed the time and opportunity that we had. We have lamented the limits of time and argued the need for additional teaching opportunities. I go along with all that. Still the fact remains: we have not done the best we could with what we had.

In the very realm where it claimed priority modern religious education has failed. It was going to teach the youth how to live. It was not going to teach stuffy old doctrines or Bible texts, but it was going to provide techniques for well-adjusted behavior. Well, it has not done so. The generation that went to that school gives evidence of no conspicuous adequacy to stand the current storms. Its mental stability is no greater than that of its predecessors. Its ideals are no sounder and no more firmly held. Its general temper is no less secular and no more spiritual. One could, indeed, argue an opposite result. I am concerned only to state that the prophets of this school cannot point to any pronounced success in character achievement.

What Was Wrong?

The very names applied to modern religious education give it away. It was to be "life-centered." This meant, of course, the present life. Thus Christianity was reduced to a "way of life." This is to mutilate it beyond recognition. Christianity is not only a way of living; it is also a way of dying. It is not concerned with this life only, but with another life of which this life is only the vestibule. It is criminal to reduce Christianity to a simple little daily dozen.

In practice this teaching approach has all but lost for us the mighty heritage. This is how it operates. You are going to teach the virtue of neighborliness since that is essential to successful living. Will you start out with the Cross or with the Prodigal Son? Don't be silly. What does the child know about these things? You will start out with the Italian boy on the other side of the tracks or with the Negro boy on the other, other side. These are persons they know about. Here is the "reference" on which all sound teaching depends. So you talk about the Italian boy and the Negro boy and, since you have only forty minutes for the lesson anyway, you never get around to the atoning work of Christ or to the majestic parable. But this makes no difference because the children couldn't very well understand that sort of thing anyway.

Result: you have a foliage without roots—foliage that will wither and die at the first sign of difficulty. This kind of teaching loses the whole motivation of Christian brotherhood, that since Christ did not disdain to give himself for all men, we, his children, must ever see in them creatures of infinite worth. Without this "theological" basis beneath, our sympathy and our philanthropy will be without depth or passion.

Intellectual Respectability

Why is it that while the education department on a typical university campus draws faint snickers, the religious education department is generally good for a belly laugh? I don't want to hurt anyone's feelings; I am merely pointing out a fact. The reason is that the education department in general and the religious education department in particular are lacking in the dignity and the discipline that belong to other academic fields. It is felt by critics that there is no firm ordeal of mastery which candidates in these fields must undergo. Hence the feeling, possibly unjustified, that these candidates are the weak sisters of the campus. The trouble with religious education at both its higher and lower levels lies in its life-centeredness. It ought, of course, to be theologically centered. It has stressed life as immediate flux rather than those fundamentals which give life its eternal setting and significance.

It is interesting that the children involved in this process at the lower levels often react in much the same way as the scholars at the upper levels. A teaching technique which invites children's discussion of items within their own limited periphery is not apt to win their respect. Children want more than a constant consideration of the trivial. They want to be challenged by something beyond them.

It is significant that most of the great churches being cited in the recent *The Christian Century* series have been "teaching churches." They have been so in the sense that they attempted to do something more with the children than to make them into little ladies and gentlemen. They attempted to give them instruction in the basic principles of their faith. In some instances the approach was frankly catechismal. In others the methods were somewhat broader, but there was in each instance an effort to indoctrinate the children and adults, too, with the meaning of their faith. May we not assume that this was one reason, if not *the* reason, why these churches became great? Is not this the direction in which all Protestantism must move if it is to do its job?

One of the most interesting and significant reflections of a new trend in religious education is to be seen in the Christian Faith and Life program of the Presbyterian Church, U. S. A. The teaching is designed to operate in a three-year cycle, dealing in succession with the Bible, the Life of Christ, and the church. This is an approach that makes sense. If one is going to teach basic Christianity, how could one proceed in sounder fashion than to give prospective adherents a grounding in the Bible, Christ, and the church? One of the charms of this material is that all age groups study the same general topic during the same period. For no cogent reason this used to be decried as the poorest kind of educational practice. Actually, it has many obvious advantages. There are, unfortunately, some of the older-type of materials that still survive in the new curriculum. But most of it frankly proceeds on the premise that there is unique spiritual value in the Bible and in the person of Jesus and in the church.

Let us consider the material more specifically. Just what would a junior derive from the course on the church? If he does his work faithfully and the parents co-operate (there is a home hookup that is integral to the course), the child will have been given an acquaintance with the following facts: the beginning of the church at Pentecost, the conversion and the work of Paul, the development of the primitive church, the development of the medieval church, the Protestant Reformation, differences between Protestantism and Roman Catholicism, progress of the various branches of Protestantism, the history and present organization of the Presbyterian Church, the story of Protestant missions. I submit that the youngster who follows through on this course will have a vastly better understanding of his faith at the end of it than he had at the beginning.

To be sure, this material is loaded with human interest items, but it is more than a series of such items. It starts out to do a definite thing without any attempt at apology or concealment. It proceeds in a straight line to do exactly that thing. One of the quizzes given in the workbook asks the pupil to draw lines connecting the names in the first column to the right answers given in the second column.

Luther	Scotland
Calvin	English Bible
Tyndale	Lollards
Gutenberg	Geneva
Wycliffe	Romans 1:17b
Knox	Printing

It is apparent that such teaching does not deal with Peter's peeve or Myrna's little problem, or the birds, the bees and the flowers, or even what George Washington Carver did with the peanut. All the Presbyterians are attempting to do is to use that precious hour to teach the essentials of Christianity.

It is to be hoped that the new materials of other denominations will begin to recover the theological approach. Yet even as I write there comes to my desk an announcement of the new "life-centered" materials published by a major denomination. The accompanying flyer announces that the materials are "bigger and better" than ever.

Much has been said decrying the lack of time to teach Christianity. It has been said that the church school is inadequate, that one hour on Sunday mornings is not enough, that there must be released public school time, etc. All this may be. But while others are crying about it the Presbyterians are attempting in their Christian Faith and Life program to do a serious job with the time and opportunity that are actually available. After all, what right have the churches to appeal for released time if they do little or nothing with the time they already have?

It will, of course, be objected that all this is merely "cramming a lot of facts" into the children (as though facts were somehow evil). It will be objected that such teaching would have no meaning for children at their present level of experience. This objection brings to light one of the major weaknesses of the entire "life-centered" approach. Precisely the difficulty with it is that it limits religion to the child's immature level of experience. It tries to hammer down to limited proportions a thing whose genius is that it transcends even the loftiest levels of human experience.

When religious teaching becomes overly concerned to deal with the child where he is, this helps to keep him there. It tends to keep his orbit small and limited when it should be constantly expanding. Granted that such Christian essentials as the Incarnation and the Atonement and Justification by Faith are difficult to grasp, is that any reason for not teaching them?

It will be objected, too, that in all this we shall be "going authoritarian," that this is just the same as Roman Catholicism. At a matter of fact, the truth is exactly the opposite of this. There is no antinomy between facts and freedom. Knowledge does not enslave; it liberates. The fact that a man understands his faith and can give a reasonable account of it, does not mean that he has been regimented. When a man masters a language, that does not end his freedom of speech—it begins it. Incoherence is not freedom. Coherence, facts, and knowledge are of its essence. We are not free to practice our religion until we understand it.

Let us now bury the corpse. Let there be no fuss or feathers and, above all, no extended eulogy. The good intentions of the departed will need no eloquent defense. They are unquestioned. Let us just get on with the burial. And what is more to the point, let us get on with the task of building an entirely new church school curriculum.

OLD TESTAMENT SECTION of the Standard Bible Committee. Left to right: George Dahl, James Muilenburg, Julius A. Bewer, J. Philip Hyatt, Fleming James, Luther A. Weigle (chairman), Millar Burrows, Harry M. Orlinsky, Herbert G. May, William A. Irwin.

The Old Testament in New Language

By FLEMING JAMES

ON September 30, the complete Bible will be published in the Revised Standard Version. A committee of scholars has been working on this project for more than fifteen years. The pastor naturally meets it with the question, Of what use will it be to me: How will it help me in conducting worship, in reading and studying the Bible, in preparation for preaching and other phases of my ministry? This article is an attempt to answer that question.

Since the RSV, New Testament, published seven years ago, has already won its place in the mind of the pastor, this article will confine itself to the RSV Old Testament, which now appears for the first time.

The RSV Old Testament is a revision of the American Standard Version, and not (except indirectly) of the King James Version. This article will confine its comparisons to the ASV and try to answer the question, What has the RSV to give the pastor which is not already given him by the ASV?

The ASV is an excellent version, as many of us can testify who have used it for our Bible for fifty-one years. It marks a decisive advance over the KJV in accuracy and clearness. We have confidence in it and love it; for us it has beauty and eloquence.

Yet it has its marked shortcomings. It is fifty years behind the time in Old Testament study. Today the language of the Old Testament is better understood through new archaeological and linguistic knowledge. Its translation, though still faithful to the Hebrew, needs correction and improvement in many places. Another weakness is that it retains too many of the archaisms and Hebraisms of the KJV. Even where it made corrections in the KJV it expressed these in the language of the KJV and earlier English versions. Its style is often cumbersome and indirect.

The publication of the Holy Bible in the Revised Standard Version (to be issued this month) is an occasion for celebration throughout the United States and Canada. Fleming James, a member of the Old Testament Section of the Standard Bible Committee, evaluates some of the changes made.

Invites New Study

At the outset we can say that the new version has one advantage which, though only temporary, is nonetheless important: it is a *new* version, and as such draws attention of both pastor and people to the Old Testament itself. One naturally asks, "What has it to say?" From that one is drawn to inquire further, "What does the Old Testament say?" So it invites the reader to explore anew the incomparable treasures possessed by the

Old Testament in any version. The Old Testament, be it remembered, has from the first been accepted as Holy Scripture by the Christian Church, not only because it points forward to Jesus as the Christ, but also because it is in itself rich in content for the religious life. What examples of God's dealing with men and nations do we find in the historical books, which contain also his ancient laws, often so far ahead of our present social codes! What lyrical outpourings of the individual soul to God meet us in the Psalms! What corporate utterances of prayer and lament, of praise and confession, on behalf of the community! How the prophets confront us with their searching philosophy of history, so pertinent to our time, and their inexorable demand for righteousness above observances! It is from them in the main that we get the Bible teaching on political, social, and economic matters. If the stimulus of the new version can lead the pastor to study the Old Testament afresh it will be a great gain.

Six Advantages

This advantage, of course, will wear out in a few years; but other advantages of the new version will be permanent. We may mention six of these:

1. Where the RSV retains the rendering of the ASV, this fact confirms the pastor's confidence in the accustomed rendering. He can feel that the translation of the particular word or sentence has been subjected to the detailed scrutiny of a group of contemporary scholars and has been retained. This is a very helpful thing to bear in mind. It means that the worth of the RSV consists as much in its adherence to the ASV as in its divergence from it. One might almost say that the labor and expense of making the new version would have been justified if it exhibited no important differences from its predecessor. And, indeed, the RSV in large measure actually does repeat the ASV.

But, of course, there are many passages where the versions diverge, and here the pastor will, it is hoped, find helpful improvements.

2. The new version has been freed of English archaisms and unprofitable Hebraisms. At one sweep the committee has removed archaic forms of pronouns and verbs, except in utterances addressed to God—*thou, thee, thy, ye, mine, doeth, doest,* all have given place to *you, your, my, does, do.* This thoroughgoing change has been supplemented by a general transformation of archaic words and expressions into their present equivalents. Thus, in the opening chapters of Genesis *because that* becomes *because* (2:3); *encompasses, flows around* (2:11); *to dress it* (the garden), *to till it* (2:15); *a help meet for him, a helper fit for him* (2:18); *whatsoever, whatever* (2:19); *the name thereof, its name* (2:19); *the same, these* (6:4).

In the same chapters undesirable Hebraisms have been displaced: *God saw the light, that it was good* by *God saw that the light was good* (1:3); *in front of Assyria* by *east of Assyria* (2:14); *they heard the voice of Jehovah God walking* by *they heard the sound of the* LORD *God walking* (3:8); *she gave me of the tree* by *she gave me fruit of the tree* (3:12); *the flame of a sword* by *a flaming sword* (3:24); *shall it* [your face] *not be lifted up?* by *will you not be accepted?* (4:7); *they took them wives of all that they chose* by *they took to wife such of them as they chose* (6:12); *it repented Jehovah* by *the* LORD *was sorry* (6:6); *the end of all flesh is come before me* by *I have determined to make an end of all flesh* (6:13). So, the constantly recurring *it came to pass that* has disappeared along with many *ands,* of which the Hebrew writers were so fond.

It would be easy to show in book after book how such archaisms and Hebraisms have been displaced by contemporary equivalents. This displacement, of course, is not necessary for the pastor's understanding of a passage, but it will be of great help to him in reading the Old Testament to his people, for it will make the meaning of what is read clearer. And, indeed, it will do the same for us pastors also, in spite of our ability to translate the unrevised expressions for ourselves.

Just here a question naturally arises: Have these changes marred the biblical style of the ASV, which the revisers of 1884-1901 were so careful to take over from the KJV? Do they make the Old Testament read like any modern book? If so, that would indeed be a loss for both pastor and people. For the style that we have been accustomed to associate with the Bible creates an atmosphere which fosters devotion and calls forth love.

Happily, the answer is "No." In spite of the removal of archaisms and some Hebraisms the RSV has a distinctly biblical style. Two factors contribute to this. One is the extensive adherence of the RSV to the ASV. The revisers have tried in spite of changes to retain the tone of the ASV, and so of the KJV. This is in accord with the principle which they themselves laid down, that the new version was to be a revision, not a fresh translation. The other factor is the faithfulness of the new version to the Hebrew original. On the whole it retains the picturesque, concrete ways in which the Hebrew writers expressed their thoughts. And these sacred authors wrote in what we have come to call "biblical" language.

It must indeed be acknowledged that to those well acquainted with the ASV or the KJV some of the changes made in the RSV will seem unbiblical for the very reason that they are unfamiliar and unloved. This happened in the case of the older versions, and is inevitable when any new translation is put forth. One can sympathize with such feelings, especially in regard to changes in which the revisers may not seem to have attained the same felicity of rendering as the older versions exhibit. But the experience of those who have been using the ASV shows that the Bible reader can become accustomed

to the changed forms and indeed grow to love them. And younger people, not versed in the older translations, are open to make the new rendering their own from the start.

Other Alterations Made

3. Many other alterations of the ASV have been made. After all, the removal of archaisms and undesirable Hebraisms is a more or less mechanical process. It is quite different with the multitudinous changes which do not fall under these categories. Here we find perhaps the chief contribution of the new version to the pastor.

Take at random a few examples from a familiar and well-loved portion of the Bible. Isa. 40-53: *Speak ye comfortably to Jerusalem* becomes *Speak tenderly to Jerusalem* (40:2. The Hebrew is "speak to the heart of"); *its goodliness, its beauty* (40:6); *the small dust of the balance, the dust on the scales* (40:15); *the justice due me is passed away from my God, my right is disregarded by my God* (40:27); *whom he calleth in righteousness to his foot* [of Cyprus], *whom victory meets at every step* (41:2); *the right hand of my righteousness, my victorious right hand* (41:10); *know the latter end of them, know their outcome* (41:22); *do good or do evil, do good or do harm* (41:23); *I make peace and create evil, I make weal and create woe* (45:7); *shall . . . be justified and shall glory, shall triumph and glory* (45:25); *my name . . . is blasphemed, my name is despised* (52:5).

This is a fair sample of the kind of changes found throughout the RSV Old Testament. On the whole, they are not spectacular. Those who go to the version for startling innovations will probably be disappointed. It contains, for instance, few if any new renderings of outstanding utterances which the pastor could lay hold on for novel texts. But each of these changes, including also the elimination of archaisms and Hebraisms, is intended to remove some barrier, however slight, between the reader and the true meaning of the passage. Each adds some clarifying touch. The effect is cumulative.

4. The RSV Old Testament uses the ancient versions more fully than the ASV to improve the text. The meaning has been clarified in many instances with the aid of the four great ancient translations of the Old Testament, made long before our present Hebrew text (the Masoretic Text) was fixed, and resting on Hebrew manuscripts centuries older than the oldest Hebrew manuscripts now extant (except for the recently discovered "Dead Sea Scrolls" of Isaiah and Habbakuk, and some fragments of other books). These translations are the Greek (the Septuagint), the Syriac, the Latin (the Vulgate), and the Aramaic (the Targum). Sometimes one or more of these preserves a reading that seemed to the revisers more original than the reading of the Masoretic Text. In that case they have substituted it for the present Hebrew reading, stating in a note what they have done, and giving a translation of the displaced reading.

Two well-known instances of such readings in the historical books are Gen. 4:8 and I Sam. 14:41. In Gen. 4:8, after describing Cain's temptation to kill Abel, the ASV, following the Hebrew, reads: *And Cain told Abel his brother,* which makes no sense. It explains in the margin: "Heb said unto," which does not help much. The RSV, following the Greek, Syriac, and Vulgate, reads: *Cain said to Abel his brother, "Let us go out to the field,"* thus introducing the story of the murder. In I Sam. 14:41 the ASV renders the Hebrew as it stands: *Therefore Saul said unto Jehovah, the God of Israel, "Show the right"* (or "Give a perfect lot"). The RSV, piecing together the Greek and the Latin, makes the translation clear: *Therefore Saul said, "O* LORD *God of Israel, why hast thou not answered thy servant this day? If this guilt is in me or in Jonathan my son, give Urim; but if this guilt is in thy people Israel, give Thummim."*

Other instances have more significance for religion today. In Ps. 49:11, for example, the ASV has: *Their inward thought is that their houses shall continue for ever,* which is not a very convincing rendering of the obscure Hebrew. The RSV has adopted from the Greek and Syriac: *Their graves are their homes for ever.* Ps. 85:8 is rendered in the ASV: *For he* [Jehovah] *will speak peace to his people and to his saints; but let them not turn again to folly.* The RSV adopts from the Greek a different conclusion to the sentence: *to those who turn to him in their hearts.* As a last example may be cited the change in Isaiah 66:2: *and so all these things came to be* becomes, with the Greek and Syriac, *and so all these things are mine,* which better suits the context.

5. The RSV prints poetry as poetry throughout. This is in marked contrast to the ASV, which, with few exceptions, prints the poetry of the prophetic books as prose, while the KJV makes no distinction anywhere between prose and poetry. What the RSV has done will be a real aid to the pastor, especially when he is reading aloud a lesson from the prophets. The verses and strophes stand out, and the whole *looks* like poetry. The revisers have bestowed much care on the division into verses and strophes, not only in the sections now for the first time printed as poetry, but also in those already so printed in the ASV. The result is helpful; for Hebrew poetry, when thus divided, lends itself easily to rendering into another language.

Integrated Impression

6. The RSV makes an integrated impression upon the reader. Over and above the advantages just listed it has something to give which is more than all of them put together. It is the general flavor and spirit which pervades the whole production. For this version, like those preceding it, has grown under the hands of the revisers into an integrated work. As such it must make its impression and win its way to general use. It is the hope of those who have labored on it that it will prove to have a freshness, a directness, an immediacy, a power to hold the reader and to gain his love, that will lead on to its reception by the churches as the Old Testament of their Bible.

And now, having completed their work as best they could, the revisers leave it with their colleagues, the pastors in the active ministry. They hope that every pastor will procure a copy and put it to the test of use; for pastors more than perhaps any others will determine the place it will come to hold.

Christians and War: Tragic Compromise

By DAVID J. BORT

There is a place in Christian ethics for the pacifist and the nonpacifist, but only if both eschew black-versus-white moralism. This article and the letters on pages 29-30 are in response to "The Immorality of Pacifism" in our June issue. The author is associate editor of *The Drew Gateway*.

AS WAR increases geometrically in horror and its weapons threaten to wipe out human life from whole great areas of the earth, it becomes essential that Christians seek to find the will of God for dealing with this deeply sinful catasrophe. For many Christians down through the centuries the pacifist position has been the will of God in this situation. Yet W. Maylan Jones, in his article in the June issue of THE PASTOR, has declared pacifism to be completely immoral—and for reasons which have little justification.

War is certainly one of the gravest problems Christian ethics has to face. And Mr. Jones's article is testimony to the fact that it is undoubtedly the most controversial ethical problem of the present day.

In days of war it becomes painfully clear how thin is the Christian veneer over most of us. As soon as the atmosphere becomes heated and the Christian witness a dangerous one, the Christian seems to forget that Jesus Christ is his Master; he then talks loudly about the defense of "democracy" and "freedom" or "home" and "country," the ultimate end of the defense of which is "peace, righteousness, justice, brotherhood, the establishment of the kingdom of God."

Initially, it is crucially important that we do not forget to whom our complete obedience is due, especially at a time when the Christian witness is so important and necessary and difficult. The Christian should be interested only in doing the will of God. Of course, the crucial question for each of us is: What is the will of God for me in this situation? War is more than a social problem: it is a deeply personal problem.

The Christian, in his weakness, finds that he must be continually compromising his Christian ethic. The ethical picture is often painted in simple tones of black and white; but actually, everything is in various shades of dirty gray. Yet there is a point where the line is drawn and beyond which some Christians cannot go without giving up their religion. For many, participation in war is one point, but this is not true for other Christians.

Certainly, two of the basic questions with which we must be confronted are: (1) Is the Christian justified in resorting to the killing of his fellow men under some circumstances? (2) Does the gospel of Christ show an alternative to war through the cross? The answer is that both these can be Christian positions. They are both legitimate positions—but not solutions. Both positions are compromises of an absolute ethic of love.

Paul Ramsey, in his *Basic Christian Ethics*, has affirmed that the central ethical notion or "category" in Christian ethics is "obedient love." "Christian love is un-claiming and non-resisting . . . a Christian 'seeks not his own good, but the good of his neighbor' (I Cor. 10:24)."

Christian ethics does not put forth a set of rules of conduct. It says, love with the new love and do as you like. All else except the law of love is application, and since each application is personal and particular, so must each ethical response be. The question is: How can this particular neighbor be best served? So it is that the ethics of love approaches the task of finding a social policy with an indefinite, indeterminate, and liberating norm.

But while the basic principle of Christian or New Testament ethics is simple in the sense that it is contained in the word love, the application of this is always very difficult and complex. Especially is this true of the problem of war, which affords an excellent illustration of the necessity of putting one's ethical principles into action and the problems involved in such a responsibility.

Our primary ethical problem is to put love into concrete action. Each Christian must ask himself the question: How can I best express love in this situation in which I find myself?

It is absolutely correct to say that it is the responsibility of the Christian to take a stand for justice against wrong, if he is to be a responsible Christian. But since justice is always less than love, to do this often means that he will have to compromise the Christian ethic of love. The actual truth of the matter is that we find ourselves—if we take an honest look—compromising day in and day out because of the impossibility of applying an absolute ethic to a relative situation. And when confronted with the problem of war, we are involved in the most tragic compromise of all.

We must ask ourselves the question: What is our Christian responsibility and attitude toward war?

One of the factors which most often complicates the situation when we attempt to put Christian principles into practice is that Jesus' teaching primarily relates to individuals, and only indirectly to the organized community. This problem of preferential ethics has always plagued Christians. We know what is demanded of us with regard to a single neighbor, but what do we do when the third party enters the picture? In the light of Christian ethics, how is one to choose among neighbors when the conditions of the choice involve necessary preference? How is Christian love to decide among competing neighbor-claims, when these claims cannot all be met?

There seems to be general agreement among New Testament scholars that Jesus' own ethic was that of nonresistance. Paul Johnson, in his latest book, *Christian Love*, maintains that Jesus was a "pacifist who believed in non-violence, non-resistance to evil, and forgiving love of enemies" (p. 165). Paul Ramsey also agrees that the ethic of Jesus' own life was nonresisting love and that, in case of attack or insult from "one who is evil,"

turning the other cheek can be the only possible meaning of non-resisting love.

But Ramsey also points out that Jesus deals only with the simplest moral situation in which blows may be struck, the case of one person in relation to but one other. However he adds, "We are not at all uncertain what Jesus' ethic was in bilateral, two-party situations. When his life alone was concerned Jesus turned the other cheek, when smitten he smote not again, and he died quite without defending himself."

Even Reinhold Niebuhr, one of the foremost critics of the pacifist position, affirms that it is an ethic of nonresistance which is taught in the Sermon on the Mount, and that it is in perfectly consistent relation with the love symbolized in the cross. Jesus chose the way of the cross. We must face the fact that, in the Sermon on the Mount, we are presented with the perfect love of God which, as God's children, we are bidded to imitate. That love is the condemnation of all our sin, and so the condemnation of the hatred and suspicion from which war springs and which war engenders.

Certainly, the human element does intervene with all its limitations. And certainly the love ideal of Christianity is an ideal to be approximated as much as possible, even though it is unattainable because of the corruption of sin. Yet there are those who still maintain that the Christian ought not to use methods in seeking to exercise Christian love which degrade that love—fighting fire with fire would be such a method. And it would seem to this writer that, with modern war, the situation is of such a complex and impersonal nature that even the problem of preferential ethics is no longer applicable in the same way it is when we are dealing with personal relations within a small group.

Jesus makes no direct reference to war as such, and we must determine in each instance to what degree we can participate in it. In dealing with the problem of modern war, we have a phenomenon which demands a special perspective. Totalitarian war has progressed to such refinements of horror that it demands a complete reevaluation. Distinctions made in the past between just and unjust wars, aggressive and defensive warfare, military and nonmilitary targets, soldiers and civilians, have become almost impossible to maintain. The Christian must repudiate war itself. It has no place in the Christian ideal. The cruelty, waste, and idiotic folly of war make it one of the most dreadful forces at work in the world today.

Emil Brunner has said it well in *The Divine Imperative:* "all that used to be said in its favour, with some amount of justification, has to-day lost all validity. . . War has outlived itself. It has become so colossal that it can no longer exercise any sensible function. To expect to establish any just order by means of a world conflagration—called war—has become a political madness."

Our problem, then, is very great. It is certain that the Christian gospel is incompatible with war, making the moral problem in relation to war among the most difficult for Christians, almost hopelessly involved as it is in self-contradictions. And since wars have almost ceased to be governed by any moral considerations, and have become as "foul as Vulcan's smithy," the decision becomes desperately difficult. Caught as we are in this ethical dilemma, I think it entirely legitimate for the Christian to adopt any one of the following three points of view:

1. The position of the pacifist who will not engage in methods of violence.

2. The position of those who believe that Christian love is the divine imperative but say it cannot be practiced in its purity in this world and therefore justify methods which will guarantee some measure of justice.

3. The position of those who insist upon the practice of love, but who will engage in active social struggle providing the cause is just.

The pacifist position can be a legitimate and respectable Christian position as long as pacifists do not think that by their position they are fulfilling the Christian moral ideal and are keeping themselves unspotted from the world. This is not Christian pacifism but a species of individualistic perfectionism which has no place in Christianity.

Again, even Reinhold Niebuhr admits a certain validity to the kind of pacifism which, throughout Christian history, has ascetically withdrawn from the problems posed by government in order to raise a simple witness to the primacy of Christian love. These pacifists, he feels, are at least consistent. Because the truly Christian pacifist sees sin in its true dimensions, he also sees that pacifism too is a compromise. Christian pacifism understands that refusal to participate in war constitutes a sinful compromise. Christian pacifism understands that nonviolence is power, and therefore full of historical corruption.

Christian pacifism is neither this-worldly utopianism nor other-worldly asceticism. It acknowledges the ambiguity and sinfulness of its position. It does not look forward to a political order without coercion or corruption, yet it feels that the instrumentalities of modern war can only express a type of coercion that is self-destructive to the point of absurdity.

We must recognize that Christians may rightly take their place in either the pacifist movement or the nonpacifist struggle for social peace. And because we recognize that neither of these positions represents the full demands of Christian love, neither the Christian pacifist nor the Christian nonpacifist is entitled to be arrogant in the assurance of his own self-righteousness.

Because we are always forced to compromise the New Testament absolute ethic of self-giving love, it becomes a problem of how much the individual can compromise and still remain true to what he feels to be the will of God for him. Neither pacifist nor nonpacifist can ever assert that his action is the only possible and right action. Both are right and both are wrong; and, in all ethical problems in life involving more than two people, there is never any simple, perfect, or wholly righteous solution for the individual making the decision and consequent action. To participate in war in order to rescue enslaved people and principles or to protect others inevitably involves one in terrible slaughter. Not to participate in war in order to avoid such slaughter inevitably involves one in the prolongation of the agonies of those enslaved or threatened.

A New Plan for the Local Church

By NEWMAN S. CRYER, Jr.

This article, by the editor of THE PASTOR, is the first of several factual and interpretive statements scheduled to appear in coming months on action of the General Conference that is of special interest to pastors.

THE NOTABLE Episcopal Address to the 1952 General Conference was focused on the world-wide responsibilities of a denomination that takes the world as its parish. This was entirely proper in a time when the problem of world order seems to magnify the challenge of the church to make its witness to the Gospel of Jesus Christ. But there were significant statements on the needs of the local church. The Conference itself perhaps devoted more time to the machinery of the local church than to any single item except the Report of the Church Survey Commission.

The Local Church Study

The report of the Commission to Study the Local Church came as the result of an eight-year study, partly instigated by requests from pastors themselves for a simplified plan of organization. In making its study * the commission found three chief weaknesses in the 141 pages of the 1948 Discipline regarding the local church.

First, the legislation was written piecemeal and not properly co-ordinated. Second, though it described the activities to be undertaken, it did not distinguish adequately the causes that are essential in the life and work of every local church. Third, there was no uniform provision for an over-all administrative body with the task of reviewing and administering all the church's spiritual and temporal affairs.

In correcting these weaknesses, the commission obviously kept in mind the small church in both the city and the open country; for most Methodist churches are in those categories. The report presented a single plan of organization, under an official board. It defined four primary areas of work to cover the needs of the smallest church and, at the same time, allow room for almost unlimited expansion to meet the needs of the very large church, according to its own initiative.

There are two or three important changes in the section on church membership. For one thing the new legislation eliminates the requirement that separate records be kept on *active* and *inactive* members. As a substitute for the old procedure, it will be the task of the Commission on Membership and Evangelism in each local church "to search out and restore negligent members."

In the interest of accuracy every church now is directed to maintain two standard membership rolls. One is to be a permanently bound church register, and the other a card-index file or loose-leaf book. These will be described in detail in the 1952 Discipline, beginning with Par. 125. The rules have been co-ordinated on admission of members to the church, termination of membership, and records of children.

The Quarterly Conference

In every local church the quarterly conference is the spoke connecting it with all of Methodism. The district superintendent, as its presiding officer, according to Methodist tradition and practice, serves as the link between the local church and the church at large. Although functions of the quarterly conference remain essentially the same as before, they have been in the new legislation more clearly defined and more sharply distinguished from the functions of the official board.

Constitution of the quarterly conference and instructions as to its powers and duties will be more clearly defined in the new Discipline. Nine quarterly conference committees are suggested, from which each local church may establish those it feels are needed. Provision is made for additional committees so long as they are within the framework of the Discipline.

There is an entirely new paragraph (Par. 140) giving the procedure for organizing a local church.

In matters of church property charges are divided into two categories: those with only one local church, and those with two or more local churches. Here is a new feature of the Discipline. In a pastoral charge of two or more local churches, each church may now organize its own quarterly conference for the sole purpose of acting in matters relating to the property of the respective local churches. This is in addition to the quarterly conference of the charge. Provision for the church conference remains, but the quarterly conference is still the basic body of control.

The new legislation on church property sets forth in detail the requirements with regard to the board of trustees; acquisition of property by unincorporated and incorporated local churches; sales, transfer, and mortgage of property in unincorporated and incorporated local churches; limitations on use of proceeds; trust clauses and release therefrom; and incorporation of local churches. Other situations covered are mergers and consolidations, discontinued or abandoned churches, and the division of pastoral charges.

Perhaps of most immediate interest to pastors is the new uniform plan for an official board in every local church. This is under the supervision

* The Report of the Commission to Study the Local Church, as amended and adopted by the General Conference, will replace Part II of the 1948 Discipline, Paragraphs 101 to 279 and 1502 to 1508.

of the quarterly conference and acts as its administrative body. On this board, in addition to the stewards, are heads of the various organizations of the local church. These persons become ex-officio stewards with all the rights of stewards.

The Official Board

Previously there were two types of organization in the local church that were carried over from the branches of Methodism that united in 1939. Since 1948 there has been a modified plan for small churches similar in some respects to the plan that is now standard for all local churches. In those where the official board plan has been in operation the personnel involved will scarcely be changed.

The new plan calls for four basic commissions, in every local church, under the supervision of the official board. The four commissions are Membership and Evangelism, Education, Missions, and Finance. When desired, it is permissable for a local church to set up two additional commissions: one on Worship and one on Social and Recreational Activities.

Duties of the Commission on Membership and Evangelism include promoting the total program of evangelism as an auxiliary to the connectional agencies of the church, planning for evangelistic visitation and preaching, establishing prayer groups in the local church, and assimilating new members. The pastor may request its help in training candidates for membership in the church.

The Commission on Education is responsible for making policies for the church school, use of denominational literature and statistical forms, enlisting and training teachers and other leaders, and planning the program of Christian education. General officers of the church school and adult teachers are chosen by the quarterly conference and adult classes respectively, but the Commission on Education elects other teachers and officers. Provision is made for co-operation of the Woman's Society in the educational program. Among the special annual observances for which this commission is responsible is Children's Day, which replaces Childhood Sunday and may be observed on a day designated by the annual conference if not on the first Sunday of National Family Week.

Work of the Commission on Missions includes providing missionary information in the local church, iniating community action and special projects in missions, and advising on the benevolent budget of the local church. It should, in co-operation with other agencies, conduct church-wide schools of missions and assist with the every-member financial canvass.

The establishment of a Commission on Finance places this aspect of the program in proper perspective with regard to the total life and work of the local church. This commission is responsible for over-all financial needs. It promotes and administers the financial program and sets up the annual budget for approval of the official board.

Plan Is Versatile

Now we have a plan whereby a proper balance in administering the program of the local church can be achieved. The commissions are related to each other through the official board and responsible to that board. Thus there is a central agency for keeping a complete and current picture of the entire local church program. This basic organization is felt to be adequate—and at the same time workable—for the smallest local church. It can be expanded to meet the needs of the largest local church through the creation of various committees as determined by each church.

The new plan suggests 13 such committees from which the official board may select, and others may be created as judged necessary. These committees, it should be pointed out, are committees of the official board. They are to be distinguished from the quarterly conference committees, mentioned above. The new Discipline will contain the provision that "Care should be exercised that the Quarterly Conference Committees do not overlap or conflict with committees named by the Official Board."

Other Legislation

The place of the Woman's Society in the local church remains the same. As Bishop Costen J. Harrell pointed out at the General Conference, the quarterly conference "doesn't govern the Woman's Society of Christian Service." But it is integrated in the local church through representation on the official board. Lay activities, on the other hand, are essentially the responsibility of the official board itself.

Though the action on the local church study was perhaps of most significance, there was other legislation of importance to pastors. As a result of the work of the Church Survey Commission, a general Interboard Commission on the Local Church was set up. Its purpose is to co-ordinate activities of the Board of Education, the Board of Evangelism, and the Board of Lay Activities so that they can consolidate their plans and programs and effect a better approach to the local church itself. Thus, pastors should receive fewer and better co-ordinated resource materials from the general agencies of the church.

The program of advance outlined for the next four years gives many local churches the very opportunity they have been waiting for. They are called upon to consider their own primary needs and opportunities and to take initiative themselves. Main courses of action in the current quadrennium will be through the World-Wide Program of Evangelism and the Crusade for World Order, both to be launched in 1953. On the local level, emphasis will be placed on stewardship, evangelism, the church school, and youth, with leadership and promotional materials from general agencies co-ordinated by the new Commission on Promotion and Cultivation, advised by the Advance Committee.

Churchwide observances for which special offerings are authorized were adopted on recommendation of the new General Commission on World Service and Finance. They are the Week of Dedication, the Fellowship of Suffering and Service, World Service Sunday, Church School Rally Day, Race Relations Sunday, and Methodist Student Day.

These are the high lights of our new plans for the local church. In the months ahead, bishops, district superintendents, and general boards of the church will be assisting pastors as they implement the new requirements of the Discipline.

Time for the Trumpets

A Sermon by K. MORGAN EDWARDS

"History has never been turned out of its course by men who are preceded by the blare of trumpets, but rather by those for whom the gibbet and the cross have been the reception committee," says the minister of First Methodist Church, Pasadena, Calif. He takes a two-fold text.

When you give alms, sound no trumpet before you (Matt. 6:2).

If the bugle gives an indistinct sound, who will get ready for battle? (I Cor. 14:8).

THERE is a vast difference between these two texts. It is the difference between ostentation and exultation; between unlimited self-confidence and devout God-consciousness. It is the difference between talking so that men will know what you do and doing so that men will know what you say. It is the difference between ambition and consecration; between pride and gratitude. It is the difference between *me* and *Him*.

Eventually ostentation will nullify every good thing, even genius. In 1757 a portrait painter was at work at Bristol, England. A five-year-old lad watched him with curious interest. In an effort to please the child the artist said, "My little fellow I will paint you a picture. What shall it be?"

"Paint me an angel," said the boy, "with wings, and a trumpet to sound my name over the earth." That tiny lad was Thomas Chatterton whose poetic skill was such that Horace Walpole said of him, "I do not believe there ever existed so masterly a genius." Yet consuming ambition so plagued this brilliant lad that at seventeen he tore to fragments what remained of his ill-appreciated verse and drank arsenic.

It is always very difficult to know whether the stewardship of life is a loving desire to give and serve or whether it is subtly associated with establishing ourselves. It is always possible to give oneself in the service of the community and espouse a popular cause and to rejoice, perhaps unconsciously, that thus one's name is revered. The Master was not attempting to prompt feigned humility when he said, "But when you give alms, do not let your left hand know what your right hand is doing." Jesus knew how difficult it was to divorce almsgiving from sounding the trumpet before you, to dissociate praying from an external display of piety, and to separate fasting from dismal appearance.

Jesus calls us daily to hallow the Father's name. We suffer from the preoccupation of revering our own name. Before every school child we have held up Iago's speech on a good name as the *summum bonum* of life:

Who steals my purse steals trash
. . . . . .
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.
(*Othello, Act II, Scene iii*)

Seldom do we indicate that this speech is from the words of a clever villain. So far from sounding the trumpet of God, Iago has been assuming the traditional role of priest in the controversy with prophet. He has been mouthing the things which Othello desires to hear, thus courting the favor of the Moor of Venice. This sentiment has enough truth in it to make it palatable. But it is freighted with enough pride to make it dangerous. The truth is always more important than a "good name." Nelia Gardner White's novel is well titled *No Trumpet Before Him* (Westminster Press, $3), because Paul Phillips never does anything with a concern for the manner in which it will affect his status. It is difficult to read her novel without being annoyed with the disregard for the feelings of his parishioners with which Paul Phillips blunders in an almost blind crusade for the truth. Always he might have been more tactful. Often he might have been more considerate of the feelings of others. Yet finally one has to agree with the reluctant admission of Agnes Pyne that what the church most needs is "a man of God" who proceeds without reference to what courageous action will do to his own name in the community.

How susceptible we are to admiration. It is always possible to be so deceived that our very practice of the spiritual life may be in the interest of establishing ourselves with our fellows from whose lips we want to hear the sound of our own names. A celebrated actress, realizing that her conversation about her own exploits had become annoying to her guests, turned to one of them and said, "I must not just keep on talking about myself. What did you think of my last picture?"

No one can level successfully at the Master the claim that he decried a good name. It must break his heart to witness the degrading of our good name through our moral debility. One more blot on our national escutcheon from the moral degeneration of the common man, or one more scandal in high office, and the mop will replace the eagle as the emblem of American life. Nothing must be more distressing to Christ himself than the dissipation of the good name of a people whom Lincoln dared to describe as "this nation under God."

But we do not recapture that good name by seeking it for its own sake. The good name is the by-product,

never the end sought. It comes by way of hallowing the name of God. Only as we lose sight of self in the passionate mission to humanity which made this land a refuge for the oppressed and distressed will we restore our good name in the world. Only as we find service to God and man, and revere the name of God, will we become a people of reputation. Only that nation which loses its name for the sake of God and humanity will save it.

History has never been turned out of its course by men who are preceded by the blare of trumpets, but rather by those for whom the gibbet and the cross have been the reception committee. A saint is a man who has been dead long enough so that posterity has been able to correct the mistakes of his zealous contemporaries.

Paul writes, *If the bugle gives an indistinct sound, who will get ready for battle?* Paul is appealing to the Christian to fulfil one of the most difficult obligations of discipleship. Paul is not here contradicting the prior word of Christ. Praying in secrecy, fasting without dismay, and giving without the accompaniment of the sound of trumpets do not forbid the heralding of the name of God over all the earth. Our problem is to know when to sound the trumpet and when to be still. The chances are we ought to be silent when we are tempted to sound the trumpet and sound the trumpet when through lack of courage we are tempted to be silent. Few things are more difficult than to sound the unwelcome trumpet of truth in the presence of error. A woman who protested the advancement of a new idea prayed in this fashion: "God grant that it may not be true, but if it is true God grant that not many will hear of it."

Man is not at liberty to conceal the truth. John Milton wrote: "When God commands to take the trumpet and blow a dolorous or a jarring blast, it lies not in man's will what he shall say, or what he shall conceal." From Jeremiah onward, God's trumpeters have always been iconoclasts —iconoclasts because they have been emancipators. Most men, unfortunately, prefer bondage to the truth. The shores of history are strewn with the wreckage of discarded ideas which once were held to be sacred truths.

It is always possible to hear only that which you want to hear. Most of us so cherish our time-worn ideas that we devise clever methods of shutting out the trumpet sound. It is possible to live in the vicinity of a railway station and become so inured to the noise of the trains that one can sleep through their thunderous rumbling and yet wake to the gentle whimper of a child. It is quite possible to shut out unpleasant trumpet calls of truth in order to live a placid life. The role of the prophet in every age is to hear the trumpet and to carry its often unwelcome melody to the deaf ear.

King Ahab may covet Naboth's vineyard. Jezabel may level false accusations, arrange a farcical trial, and have Naboth stoned to death. Yet Ahab, walking in the vineyard, knowing that he has surmounted every obstacle save one, fearfully asks the prophet, "Hast thou found me, O mine enemy?" And Elijah answers, "I have found thee."

David may have Uriah put to death and in dignified ceremony marry Bathsheba. Every formality is observed. Yet the message of God comes distinctly to Nathan, and without fear or favor Nathan confronts David with eternal judgment, *Thou art the man.*

The world is usually more interested in its own cacophony than in the penetrating sound of truth.

The lovely metaphysical lyrics of John Donne were so narrowly known during his lifetime that they were not published until two years after he died. Not until Samuel Taylor Coleridge revived Donne's lovely poetry was the most influential forerunner and hero of the modern poets widely read. The literary merits of James Boswell were virtually unknown until his famous biography of Samuel Johnson was published just four years before the death of Boswell. Only in recent times have critics allowed that Christina Rosetti created "the purest expression in English of the feminine genius."

During the lifetime of Herman Melville his books were read only as the literature of adventure. Today we are beginning to see that he is one of the most profound students of the tragedy of good and evil in American literature.

The poems of Emily Dickinson were not published until four years after that quaint and lovely soul had been released from her earthly habitation.

In 1750 when the Northampton congregation banished Jonathan Edwards, discredited and broken in health, to preach to the Indians they had the distinction of rejecting the greatest theologian and philosopher which America has thus far produced. F. W. Robertson was little more than thirty-six when he died. His name was scarcely known beyond a tiny circle of friends and the members of his little congregation. Today he is recognized as the greatest preacher of the nineteenth century. Although Sören Kierkegaard died in 1855, it was not until the recent discovery of his writings by contemporary theologians and philosophers that he has exerted such profound influence in the world of thought.

Time has a way of changing our perspective.

Paul's plea is that we should render the melody of the divine so faithfully that men will be compelled to respond. We have not hesitated to use the trumpet to call youth to destruction and death. What Paul is saying is that there is a more significant struggle in which we must rally forces for the King of kings. Men will not find it easy to resist the divine harmony.

Our efforts are paralyzed through apathy, lethargy, and indifference. A faith to be effective must be set to music. Undoubtedly the spread of Methodism was due in large measure to the passion, personality, intellectuality, and faith of John Wesley. But there would have been no sweeping movement had it not been for Charles Wesley, the poet of the revival, who set the faith to music in 6,500 hymns.

The world is hearing a trumpet blast from Moscow, militant in character and blatant with brutality. Only the sweeter melody of suffering love and redemptive self-sacrifice will deliver us from the evil of shipwreck and set us once again upon the open seas.

PASTORAL CARE

The Crisis of Marriage

By CARL MICHALSON

"Two people are in no position to surrender to each other until they have surrendered individually to God," says Professor Michalson, of Drew Theological Seminary. This is the fifth article in his current series.

THE crisis of marriage is the most widely publicized crisis in life today. The very institution of monogamous marriage is in jeopardy, emerging as a polygamous institution through the frequency of divorce. The crisis to which this discussion speaks, however, is not the sociological but the psychological crisis—the crisis within the marriage relation itself, within the relation of bi-sexuality.

Marriage is a crucial situation for everyone, even the unmarried. I refer to Otis Rice's classification of the situations in which marriage is a problem. There is the *broken* situation of separation and divorce, the *bent* situation of serious tension within a marriage, and the situation that has *not yet jelled*, the unmarried situation. No one, by this classification, escapes concern over marriage.

There is a strange paradox at the foundation of every discussion of marriage. In one sense marriage is the most delicate of all relations, constantly fraught with peril. Some psychology finds that "hatred is at the bottom of all relations of affection" (Freud). Some Christian ethics warn that "your wife is first of all your neighbor, and 'Thou shalt love thy neighbor'" (Kierkegaard). Even the Bible speaks grimly of marriage, all the way from the Eden wedding to the Pauline injunction that it were better not to marry. There is a current ballad that sums it up:

You always hurt the ones you love,
The ones you mustn't hurt at all.

Yet there is the other, more idyllic concensus about marriage. After all, it is the analogy for the highest religious relationship. In the Old Testament marriage is analogical for God's relation to Israel: witness the Song of Songs and the prophecy of Hosea. In the New Testament it is the analogy for the relation of Christ and the church. But the paradox remains: the marriage relation is at once the most intimate and beautiful relation in human life and the most perilous.

What are the strains upon the marriage bond that are provocative to the point of crisis? Five deserve discussion and theological analysis.

Exploitation. Karl Marx's wisdom extends to this problem when he observes that "the bourgeois man has made even of his wife an instrument of production." There is no graver abuse of personality than to use a person as if he were a thing. For that reason the seventh commandment is as frequently violated from within as from outside the marriage bond.

Probably more unconsciously than consciously, people who are accustomed to living as individuals enter into this relation of mutuality without converting their customary demands and expectations to the new relation. Such a conversion requires a healthy will and intelligent planning.

Deuteronomy advises well when it provides a year of complete freedom from other responsibilities within which newlyweds may work out the basis of their life together. It is implausible that two people who have not learned unselfishness and self-surrender prior to marriage will find marriage a successful experience.

A subtle and gross abuse in this regard is the more diabolical for its hiddenness. In the service of matrimony the young man looks at his young lady as if to say, "At last I've someone on whom I can rely." But, alas, the young lady looks at her young man as if to say, "At last I've someone on whom I can rely." And all the while the minister knows that a marriage that is built upon mutual self-dependence is not marriage but mutual exploitation. "Instead of being a relationship in which two emotionally mature persons facilitate each other's development, the marriage becomes a rigid, frustrating deadlock" (David E. Roberts). So the minister announces that this marriage is taking place "before God and these witnesses," the church. Marriage is a triangular affair. Two people are in no position to surrender to each other until they have surrendered individually to God.

An unrealistic view of love. Couples expect marriage to be a continuation of the romantic exhilaration of courtship. This may be too much to ask of a relationship whose archetype is the homelife of Adam and Eve. Jacob Boehme's myth of the androgynous man, anticipated by Plato and carried into contemporary thought by Berdyaev, puts the finger on this problem. God originally created an androgyn (*andros* being the genitive form of the Greek word for man, and *gyne* the Greek for woman, as in "gynecology"). That is, God originally created an individual, monosexual being. When sin entered, this unified being split apart into the two sexes. Ever since, the two parts have been striving to get back together again: which explains love. But in the very striving for reunion there has been hate: which is what one would expect of a relationship that originated in sin. Now such a myth is not to be taken with literal seriousness. That is why it is a myth. It is, however, to be taken seriously. One who does not know about the sober spiritual factors in life that alienate man from man in the larger society and man from woman in the intimate society of marriage is naive to the point of social irresponsibility.

An unwholesome view of sex. People who require either chastity or lust in marriage are woefully oriented to the Christian meaning of marriage. The difference between a man and an animal is man's ascetic ability to say "no" in the satisfaction of his hungers (Max Scheler). But because man

can say "no" he can also say "yes," and with a meaning. That is something animals cannot do. Sexual harmony is an art because it takes imagination, and man alone of all the animals has an imagination. The rabbinical expression, *yezer harar,* or "evil imagination," is often used to cover the sex relation. The "evil imagination" after all is not evil, according to the rabbi, for how else would one become a father and build a home and raise a family. But it is imagination, for it takes the transcendence of sheer impulse, the permeation of an otherwise physical act with meaning and purpose, to lift a man above the beast.

Monasticism and romanticism are experiences of deep-lying anxiety, the sickness of the personality, the split in one's life, a badly balanced imagination. The *monastic* is the man whose spirit imagines itself spied on by his flesh. "What! Express an infinite love with something so crass and finite as a kiss!" And the spirit, made to feel comical, abandons physical expressions of the spiritual. The *romantic* is the man whose flesh imagines itself spied on by his spirit. When the flesh feels itself being looked at, it is embarrassed and ashamed. But nothing whips up desire as the sense of shame. Attempting to hide the flesh from the spirit (the only basis on which prostitution can survive as an institution), man pursues his love under the impetus of an incontinent impulse. A man who claims to be "over-sexed" is very likely embarrassing his flesh by allowing his spirit to be separated from the flesh in the role of an inquisitive and censorious spectator.

Roman Catholicism today is recommending as orthodox a synthesis of monasticism and romanticism in marriage. "The two most important duties of humankind are eating and propagating the human species," according to a Catholic priest in a sermon in New York City in February, 1951. The pleasure is reputedly given by God "as bait, an inducement for fulfillment of a duty." It is, therefore, a sin to "dissociate the pleasure from the duty."

Contemporary Protestant ethics, drawing (as I have in this discussion) from the biblical Protestantism of Kierkegaard, considers the sin of marriage to be the separation, the "dissociation" of spirit and flesh. Is it not odd that Roman Catholicism refuses to carry its sacramental principle into married love. In Protestantism there is the conviction that the sex act is neither the romantic fulfilment of inordinate lust nor the monastic limitation of sex to the purposes of child birth. It is the sacrament by which the profound affection of the spirit is interpreted through a physical medium.

Legalism respecting divorce. The visible sin of marriage is divorce. Couples are too ready to break permanently after the slightest fracture in their relation, not realizing that a fracture, when healed, is often the healthier for it (Th. Bovet). Nevertheless, something so spiritually sensitive as the marriage relation does not lend itself to legal proscription. The consequence of sheer legislation concerning the indissolubility of marriage is that persons are sometimes held rigidly together in an intolerable relation, a relation psychologically damaging to one or both parties to the marriage and to their children as well, a relation which is a mockery to the Christian meaning of marriage. The frequency with which one party to such a forced marriage secretly escapes the civic or religious encirclement to find his love where he can is a judgment not simply on the vagrant lover but on the insensible legislator.

Irresponsibility. Notwithstanding what I have just said, I am convinced that "marriages are made in heaven." Couples are joined together under God. Paradoxically, there is no marriage apart from absolute obedience to God in a sacramental wedding service which binds one man and one woman to each other irrevocably. The minister does not ask, "*Are* you in love?" He asks, "Before God . . . *wilt* thou love?" Apart from an affirmative response of each to the divine command, "Thou *shalt* love," there is no fidelity in marriage. One ought not question in these days how love can be commanded. One ought rather question how there can be fidelity in this most intricate of human relations unless love is commanded—not by society, but by the God whom we love and willingly obey.

A west coast daily newspaper draws an analogy to illustrate the marriage problem. The people of a New England town decide to build a new meetinghouse. They will build it out of the materials of the old meetinghouse, but they will continue to conduct their business in the old meetinghouse while building the new. Is this the whole picture of marriage? Do two people build their new life together simply out of the materials of their old life? I believe not. Something new, creative, and hopeful has been added—the God-relation.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help with some problem. The woman in the following report, apparently because of excessive nervous strain, calls in her pastor; later, without explanation, she turns away from follow-up help. Evaluations follow the report.

Family Problem

Introductory remarks: Friday evening, when I came in from calling, my wife informed me that in the calls that had come in there was one from Mrs. Victor, who had seemed quite upset and wanted to talk with me. She had told her that I would call as soon as I came home. Mrs. Victor belonged to the church of which I was pastor, but was irregular in attendance. I had never talked with her more than three or four times, and then the conversations had been casual in content.

When she answered the telephone, I could tell that she had been crying and even then was trying to control it. I told her I understood she wished to talk with me. She said that she did. I asked if I could drop by the next morning, but she said that would not be convenient. I said I would come over immediately, but she said that she knew we had a dinner engagement as my wife had informed her. I said I could come for a few moments, but she said it would take longer than a few minutes. Sensing that she was under stress, I told her I would be over in a few minutes. My wife drove on with friends and I went to Mrs. Victor's home, telling my wife that I would join her later.

When I entered she met me at the door and invited me into the living room. We sat down. Through the dining room I could see the family in the kitchen eating the evening meal.

The Call

Mrs. Victor. I am so upset I don't know where to begin.

Pastor. I suggest you begin wherever it seems easiest.

Mrs. Victor. Well, I have been too indulgent. I have spoiled my children. When I was young I didn't have anything, not even a doll. And I determined that my children would have it better than I did. So I have tried to give them everything and now they treat me like this. (*She paused and wiped her eyes.*)

Pastor. They don't appreciate what you are trying to do for them?

Mrs. Victor. No. My two boys from my first marriage (ages twenty-two and seventeen) don't seem to appreciate a thing I do for them. They have no respect. They talk awful to me and don't do a thing for me.

Pastor. And this naturally disturbs you.

Mrs. Victor. Yes, and tonight is the climax. I just felt I had to find someone who would tell me what to do. So I finally got up my nerve to call you. I know I don't come to church much, but it isn't because I don't want to come. But everything here seems to upset me. My husband fights with the boys all the time. And I have to come between them, and it is becoming more than I can stand. They (*husband and boys*) bought a car together and now they fight over that car all the time. The younger boy was going to take it tonight, and I forbid him because the streets are so icy and so he said: "Well, if I can't go out in the car then I'm going out and get drunk. If I can't drive the car I'm certainly not going to pay for it. I'll use the money I have been saving for car payments to get drunk." (*She paused for a few minutes as she wiped tears.*) Can you imagine my boy saying that? His father drank and that is one reason I had to leave him and now his son is following right in his footsteps!

Pastor. I can certainly understand that this makes you feel badly. (1)

Mrs. Victor. Oh, yes, very much so. I don't know what to do. I hate to say this to you, a minister, about my own husband. but it is true. He is a terrible liar. He won't pay his bills and they keep calling here asking for money and I don't have any and it gets me so upset. Then he plays up to the boys and gets some money from them that they have earned and then won't pay it back. And when I get after him he talks to me terrible.

Pastor. And all this confusion and bickering puts you under quite a strain.

Mrs. Victor. Yes. I was getting so upset that I went to the doctor. He said to me: "Tell me, something is on your mind." And I told him part of the trouble. He told me that I must get away for a few weeks' vacation or else I would have a nervous breakdown. But I can't go away. Why, I never get out of the house. They all seem to expect that when they come in, I am here. And then I have to look after the girls (ages eight and two—by the second marriage). The boys never think of taking me out anywhere and neither does my husband.

Pastor. And you feel it would be good for you to get out more and not just stay here in the house.

Mrs. Victor. Yes, but I haven't been out but once this winter. The boys are so selfish.

(*About this time the husband came in from the kitchen, so I talked with him about small things until he excused himself to go shave. Then the girls came in and I played a few moments with the little one. Then the boy who was going out to get drunk came through on his way out. He looked sullen. I spoke to him, as I knew him, but he only grunted in reply and went on out.*)

Pastor. Perhaps it would be good if we could talk for a few periods together and then we might understand better what you could do. You feel great stress with things this way. Could I come back when we wouldn't have interruptions?

Mrs. Victor. I don't know when that would be. My husband is here during the day and the children also.

Pastor. Could you come to the hurch study some morning?

Mrs. Victor. Why, yes, I think that vould be fine. Maybe you could help ne then with something else also. People don't seem to like me. I don't know why. I am always doing for others. I joined the Ladies Aid and vorked hard but no one seemed to ike me. I don't know. I have the most norrible thoughts sometimes. I don't want them but I often feel that I'm no good. My children don't care for me. Six months ago my brother took his own life. And I'm always thinking about that. I think: "Suppose I would sort of lose control of myself for a while and take my own life." I don't want to, but those thoughts keep coming back. I know no one would care, and yet the girls need me.

Pastor. You feel a responsibility for the girls, don't you?

Mrs. Victor. Yes, and I don't want to do anything like that, but sometimes I get afraid.

(About then the children came in again, so I suggested that she come to the study the next Tuesday morning at eleven. She thought that would be fine. When I got home from calling on Monday evening, my wife said Mrs. Victor had called saying she would not be able to keep the appointment. She gave no reason, just asked my wife to tell me. I called back to the home a few days later without invitation or appointment. The conversation was casual, and she did not respond to any of the leads I tried to introduce that would continue the previous discussion.

Pastor's Questions

This was a puzzling call. Why did Mrs. Victor want me to come at that particular time when all the family was in the house? Had there been a quarrel and was she fulfilling a threat to call the minister and tell him the "bad things about the family?" If so, then a few moments would have sufficed?

Did she really want to find help? Why didn't she come to the study?

Should I have refused to talk when the family was in the other room?

If she were genuinely seeking help, and I rather think she was, what happened to make her feel that I could not give it to her?

Consultants' Evaluations

THE questions raised in connection with this case indicate a feeling of disappointment over the unexplained change on Mrs. Victor's part. Some of this disappointment is a natural outgrowth of our pastoral concern to help people. Some of this disappointment may stem from wonderings about what he, the pastor, might have done better. Some of this disappointment may be a result of an insufficient appreciation of one important fundamental of pastoral counseling. I shall comment on these latter two sources of disappointment.

In general, the pastor's response to Mrs. Victor showed understanding and interest in seeing things the way they were striking her. Yet, as is often the case, the "post-closing" comments of Mrs. Victor presented some of her deepest and most disturbed feelings —her occasional suicidal impulses. The pastor could have conveyed the strongest interest and readiness to help Mrs. Victor if he could have taken the time to indicate acceptance and understanding of these negative feelings. His statement, "You feel a responsibility for the girls, don't you?" is a real avoidance of the preceding negative feelings by being a response to a positive facet only. Willingness to understand the fearful feelings of a troubled person is a better preparatory work than the mechanical details of arranging an appointment to which this pastor so carefully attended.

The other comment on this pastor's sources of disappointment leads us to a fundamental aspect of pastoral counseling. Helping others requires a deep faith in and respect for the self-responsible forces and capacities in each individual. The real test of such a faith is seen in whether a pastor can await "the appropriate season" for further counseling work after he has clearly indicated his interest and ability to be of help. "The appropriate season" in terms of this basic faith is a decision which rests with the parishioner, Mrs. Victor. Such a decision is an aspect of her self-responsibility. Respect for the person at this level may require faithful waiting by the pastor rather than follow-up attempts of a "leading" sort. In such a situation, we who would help others while holding respect for them as self-responsible persons need to learn better how to be available without becoming insistent.—***Russell Becker, formerly with the Counseling Center of the University of Chicago, now Dean of Men and assistant professor of Psychology at Kalamazoo College.***

THIS set of notes reveals a duality of motivation on the part of Mrs. Victor. It is in the understanding of these forces that the call will succeed or fail. On the one hand she engages in a desperation trap play. She has called the minister in to help her repair a shattered defense system. This seems to predominate over that which, on the other hand, is a deep-down request for understanding and help to free her from the basically unsatisfying defenses she is employing. The existence of such drives in Mrs. Victor would have to be quickly diagnosed by the pastor. This diagnosis would be made on the basis of the pastor's previous relationships with Mrs. Victor, as well as the appraisal of her present situation and the emotional mood which in all likelihood her defenses could not really conceal.

What is the defense system that we see breaking down in Mrs. Victor? She appears to have developed a system of both active and passive dominance over male figures in her family constellation. This is in contrast to the usual motherly qualities of a female in such relationships. She seems to *insist* on most things, rather than sharing in them. She thus defends herself by dominance against deep feelings of inadequate womanliness, as well as an inability to play a creative feminine role. The defense system is challenged by the boys and the husband, with the result that anxiety and frustration appear as the emotional mood related to the breakdown.

She thus calls the minister to help her rally the defensive forces. This is to be seen in the fact that she sets the terms of the relationship and demonstrates through her words and attitude the need for reassuring sympa-

thy, in contrast to a need to really see herself as she is. It can be said that she wants help to continue her neurosis, and that is what she seems to get. This is to be seen in the minister's replies which condone her "hurt little girl" attitude. At (1), for instance, a more constructive response would have been: "It seems to me that you are unsatisfied with the job you are doing as a mother and wife." This would have allied the pastor on the side of growth, and would have revealed to Mrs. Victor that he understood some of her very basic feelings and difficulties. This would have been a response of neither condemnation nor reassurance, but a demonstration of deep understanding.

The above is not an easy procedure, and in the heat of emotional upheavals, we do not always see things clearly. This consultant would probably have maneuvered as the pastor did under the circumstances. This does not negate, however, the responsibility for the pastor to deal with the deeper issues, even though the parishioner seems to want to use him for more superficial reasons.

To deal with the deep things of humanity in a clear and understanding way, is really the pastoral task. This approach might have made Mrs. Victor angry, but this should be seen as an indication of its accurateness. Even if she had become angry the chances are good that she would have sought further help, primarily because the pastor would have assisted in weakening the defenses through encouraging the growing forces. But she may not have become angry, and would have gone on to seek help at the deeper level.

The answers to the pastor's questions are implied in the above discussion, but answering them specifically may give further light to the above consideration. Mrs. Victor asks the pastor to come to the house and family primarily to get him to act on the side of her defenses. He should have played on the side of her "growing edge." She wanted help in two ways; one was to restore her defenses, the other was that she was discouraged and suffering, and subtly sought help on a deeper level.

The presence of other members of the family is at the time of this call not significant in terms of the pastor's demonstration of understanding. Certainly on future contacts he would see her individually. In reply to the last question, I feel that no significant growth or change occured because the minister tended to be reassuring, rather than clarifying and understanding and helpful by revealing his deeper understanding. The result was that Mrs. Victor was again able to defend herself, even against the pastor's further help, and thus in the next interview avoid the previous traumatic issue.—***J. Lennart Cedarleaf, chaplain of Illinois State Training School for Boys, St. Charles, Ill.***

(Continued from Page 2)

perience the result of jumping from the top of a ten-story building. I will learn something from the other man's experiment. There might be some thrill in falling through the air, but I do not want the experience of striking the bottom.

It is not a matter of leaving out experiments. Man has been called a born experimenter. The all-important question is, whether we will experiment upward or downward, whether we will take the way of wisdom or folly. Man can repeat the sorry and sordid experiments which mean the negation of all moral standards and values and sink from degradation to degradation. Or man can experiment with the higher aspirations of his soul. He can experiment with earth's highest saints and with Jesus Christ. He can try out in his life the Beatitudes, the Golden Rule, the Sermon on the Mount, and the twofold commandment of love for God and love for his neighbor as himself.—***William Peter King, Nashville, Tenn.***

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports selected for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your material. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relationship to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give an evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

theology

By VIRGIL A. KRAFT

God Is Wholly Benevolent

God does not inflict penalties upon his people for their sin—he provides healing and restorative action, says the chaplain and director of Methodist Studies, University of Chicago. (See "Our Outworn Theological Language," first article in this series, in the June issue. Letters from readers will appear in October.)

THOSE who are interested in the supremacy of benevolences are confronted with at least four antibenevolent theological doctrines. Two of these—identified with such terms as *the atonement* and *divine judgment*—already have been discussed. To be considered here are *the wrath of God* and *divine forgiveness.*

As with the term *atonement* and the phrase *divine judgment,* there seems to be a theologian's compulsion to save another linguistic wineskin in dealing with the reality of consequence in the moral order. Not only the term, *divine judgment,* but also *the wrath of God* is used by numerous liberal theologians who do not mean to refer literally to the wrath of God at all. For example, in his book, *God's Grace and Man's Hope,* Professor Daniel D. Williams uses both terms. And, when he speaks of "the destruction which He [God] visits upon intolerable evil," one is fearful lest this liberal theologian does give the terms a literal meaning. But a few sentences later he tries to redeem the old linguistic wineskins with a reinterpretation.

According to Webster's New Collegiate Dictionary, wrath means, "Violent anger; rage; retributory punishment for an offense or crime." We who believe in a Christlike God cannot envision such a quality in God. For moderns to use the word *wrath* with reference to God is to make an unfortunate portrayal, or betrayal, of the character of God.

For purposes of historical orientation, it may be pointed out that the dominant ideology here represents a definite break from the Calvinist tradition, a reaction from, or maybe a deliberate replacement of, the "sultanic" conception of God. In other words, this is an attempt to establish a theological doctrine of *absolute benevolence.*

In addition to a possible heritage from the Puritans with their return to the harsh "covenant theology" of the Old Testament, there are two chief reasons for the persistence of the violent, penal, "sultanic" doctrines and terminology in religious society. First, there is the perpetuation of a psychological predisposition to believe in a punishing God. This psychological predisposition is a deep (subconscious, perhaps) desire for vengeance. When the psalmist prayed,

Pour out upon them thy wrath,
And let thy fierce anger overtake them.
Psalm 69:24 (Smith trans.)

he was not revealing the character of God. He was revealing his own character. He was exposing his own human impatience, and his thirst for legal justice.

Having suffered too much injustice at the hands of people who are easily identified as "enemies" and, *ipso facto,* "wicked" people deserving punishment, there occurs within the immature people—that is, people incapable of a mature, masterful, creative reaction to frustration—a Mosaic urge to retaliate. But either because such retaliation is not possible, safe, or the thing to do in his particular society, the immature person projects his spirit of vengeance into God and in vicarious fashion experiences the emotional relief of retaliation through the supposed penal exploits of the Almighty. One wonders if truly Jesus didn't bring a conception of God too big for us.

The other reason for the persistence of this terminology of wrath is the fear on the part of "enlightened" religious people that valuable religious truths and experiences will be lost if we disturb the ancient language. Only in religion would one expect to find such rigid traditionalism. In every other area of life words bow to meanings, and when a word begins to have wrong or inadequate connotations, the word is honorably discharged. But in religion, which is more greatly fortified by musty antiquity than is any other activity of man, the old is desperately cherished, even to the point of unfair accusations directed toward those who, for the sake of truth and its broader acceptance, would clothe it in a more becoming garb.

One might threaten further the term's right to exist by suggesting that if we are made in God's image and are supposed to reflect his character, we would have the moral privilege—in fact, obligation—to become the instruments of divine vengeance, just as we presume to be the instruments of divine love. This is practically advocated by no less a scholar than Lynn Harold Hough in his justification of military force. He writes, "Men are used as instruments of the judgment of God." * Thus, judgment and punishment would be considered important factors in the achievement

* *The Chaplain,* April, 1951.

of moral excellence, and the spirit of Moses again would rein. But God is greater than the spirit of Moses.

This is not to say that there is no judgment in the world. There is, but it is an impersonal moral judgment. It is the permissive process of God's moral order, and not the direct personal assertion of God himself. To speak of the judgment or the wrath of God, therefore, is to distort the Christian picture of God as the Suffering Servant of life.

Then what shall we do with the anger supposedly experienced by Jesus? We read that on one occasion Jesus looked round about on the Pharisees *with anger* (Mark 3:5). Another time *he was indignant . . .* (Mark 10:14). Since anger, according to the dictionary, means "A revengeful passion or emotion directed against one who inflicts a real or supposed wrong," the word *indignation* always would be the better translation. And at least in Weymouth's version of the New Testament, the word *indignant* is used in Mark 3:5 in place of the word *anger. Indignation,* according to the dictionary, means simply, "Displeasure at something deemed unworthy, unjust, or base." Moreover, the Greek word used in the passage, *I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment* (Matthew 5:22) is not the same word which is applied to Jesus when he supposedly became "angry."

There is no clear indication that Jesus was ever angry, as we understand the meaning of anger today, for, as in the above instance, usually Jesus was *grieved* at the same time. Certainly Jesus never harbored a revengeful passion, and in that sense he was never angry, certainly never cruel or punitive. But he was often displeased and indignant sometimes to the point of severe spiritual surgery.

The anger or wrath of God could not be a Christian concept. It is more nearly the concept associated with ancient Judaism and the Old Testament. The best the Old Testament could say about God was that he is *slow to anger, and plenteous in mercy.* But wrath, in any degree, and suffering-love are mutually exclusive; and they require two completely different types of human beings for their effectiveness in producing righteousness. The assumption of the Christian method of salvation is that the one great need of man, as we know him, is unsolicited love—undeserved, unchanging respect and compassion to the point of preferring humiliation and temporary "annihilation" by crucifixion rather than a personal infliction of penalties. This is what appeals to the existing human heart and transforms it. Even the phrase, *mercy of God,* seeming to portray a God who *refrains* from exercising the wrath he supposedly feels, might well be honorably discharged from the modern Christian's vocabulary.

In the light of the foregoing, consider the place of forgiveness in traditional Christianity.

Divine forgiveness is one of our most cherished terms. But forgiveness is meaningless where there is no bondage. To be forgiven means to be released from a penalty. Forgiveness is possible only where punishment is the waiting alternative. Divine forgiveness, therefore, would imply divine punishment directly administered, for without potential threats of penalty, there is no need for the "release" or "pardon" which forgiveness brings. But, as the foregoing has contended, God is not himself in the penal business. His is only the remedial and restorative function.

Divine forgiveness has persisted as a cherished term, first of all, because people persist in holding a legalistic concept of God; and second, they continue to experience a genuine relief when assured in some way that the forgiveness which they suppose they need has been granted to them. (*Remission of sins* is a meaningless synonym, for sins do not exist until they have been committed—outwardly or in the heart—and how can something already committed be remitted? Feelings of guilt or sinful inclinations can be remitted, but not sins.)

The first reason for cherishing "forgiveness" is inexcusable, for, ever since the revelation of the absolute benevolence of God in Christ, the old legalistic concept of God as an administrator of penalties has been gloriously invalidated. *The God of Jesus Christ does not condemn.* First of all, because of his established moral order, he doesn't need to. Painful penalties are provided by the order itself for those who disobey it. And second, because of his exclusively positive, redemptive nature, he would not be able personally to administer penalties and still be what he is—the creative, healing, restoring power in the universe.

Before Martin Luther's "enlightenment," he confessed that he lived in a hell of fear, because God, for him, was a severe legalistic administrator. The religion of his boyhood had in it more judgment than joy. In the stained-glass window of the parish church was the frowning face of Jesus, who, seated on a rainbow and with a flaming sword in his hand, he believed was coming to judge him, he knew not when. Luther never did come to a clear picture of the Christian God. God, for him, remained a judge with condemnation in his power. For Luther, it was felt only that the severity of such a divine judge simply was less than formerly had been supposed, so that by the miracle of faith a person could be spared "despite" his imperfection. But "justification by faith" is not necessary if God is considered truly loving. Justification is a legal concept and implies potential threat—which cannot be in the nature of a Christlike God.

And yet, is it not possible for punishment to be an expression of concern and love? Do not our parents who love us also punish us for righteousness' sake?

Punishment means "inflicting a penalty." There is a difference between natural moral consequence and punishment. Moral consequence is not something inflicted but something permitted, and this is the ideal remedial experience. If parents were perfect, they would both let their children experience the *natural* outcome of their late hours, bad eating, and disorderliness, and at the same time try to help their children look ahead at the inevitable natural end of wrong-doing and shudder with imaginative vision, thereby effecting a change in their behavior beforehand. Not having much of either ability, parents, wanting at least for the sake of expediency to associate pain with wrong-doing as a moral deterrent, rely on superficial *inflicted* consequences, or punish-

ment; but in so doing they foul their relationship to the children.

God is the perfect parent whose moral guidance by means of pain comes naturally through his created moral order. He does not inflict penal-pain; he only permits it. But he not only permits painful consequences of wrong-doing. Perfect parent that he is, he also tries continually by means of his indwelling presence to clarify our vision so that we can see these consequences and shudder, and change beforehand.

Forgiveness means "to cease to feel resentment against," "to grant free pardon." The implication in either case requires a God of lesser greatness and goodness than the God of Jesus Christ. The God of Jesus Christ may experience revulsion, moral revulsion, but not resentment. Resentment is the reaction of an immature spirit. And to grant free pardon simply means giving release from penal bondage, something which the God of Jesus Christ cannot do, for penal bondage is not love's business. Painful penal consequences may be a neessary provision for altering the destructive intentions and directions of a thoughtless person's life, and such guides have been provided; but it is no more within the natural province of *love* to administer these penalties than it is in the natural province of the healing power of the body to be the cause of pain. When pain is necessary, the healing forces of the body must wait for it to be administered by another "created" agent. God is not the pain-agent. God is the healing-agent. And he is only that. He is the restoring parent, waiting, ever waiting for the return of his prodigal son.

Forgiveness is meaningless in such a father's household, for in it there is neither any resentment nor any penal bondage. The father's restorative grace continually is being proffered even though it may be unrecognized or spurned. The divine event is not "forgiveness" but restoration, and our prayer need only be,

Have pity on me, O God, in accordance with thy kindness;
In thine abundant mercy wipe out my transgressions.
Wash me thoroughly from my guilt,
And cleanse me from my sin.
—Psalm 51:1-2 (Smith trans.)

To be sure, Jesus "forgave" sins, and in his model prayer there is the request, *Forgive us our debts as we forgive our debtors.* But, obviously this is a prayer of declaration, reminding people every time they pray it that they cannot experience relief from feeling condemned—if such they really do feel—unless they have granted the same relief, which is in their power to grant, to others who have wronged them. There is more psychology than theology involved in it—just as there is more poetical emphasis than theology in the next petition of the same prayer: *Lead us not into temptation* . . . The logical implication of this petition would be that God leads people into temptation, unless asked not to, which is not true. But the prayer is not for theologians. It is for people who have no systematic theology and who need a prayer-form which will help them to feel the truth, which is that God will not lead them into any evil. The Lord's Prayer is more declaration and affirmation than petition.

It is not literally a "forgiveness," then, that we need to seek today; for we surely know that God is not involved in a resentful or penal relationship which would require forgiveness. Rather, it is the experience of acceptance and restoration we need to have. We need only to arrive at a belief in the loving, redemptive, restoring nature of God and then throw ourselves on him in joyous abandon.

The second reason people have cherished forgiveness in religion is to be found in their experience of "forgiveness." But what people really experience is not literally the "forgiveness" of God, but rather a mental relief, a feeling that they are no longer condemned. However, this same experience is possible among superstitious pagans who believe that they are under some terrible curse until they perform some penitential ceremony. When such pagans perform the required ceremony, naturally they feel that the power of the curse has been broken and the result is an experience of relief.

As long as people feel the superstition that God condemns them in any way, they will need the superstitious cure, namely, assurance of his forgiveness. But if they do not feel any condemnation from God, only the applied penalties of a moral order in which God permits moral processes to operate, then they do not need the experience of forgiveness. They simply need the reassurance of God's unabated loving, and to get this experience, they need only the absolution which comes from an unobstructed vision of the Christlike God.

Church Words; How They Grew

PRETZEL

Most experts agree that the practice of "bribing" children has its dangers. But it has the virtue of age, if no other. As early as the sixteenth century, many urchins showed reluctance to learn their prayers. Punishment proving futile, some inspired German monk promised his scholars a reward for excellence.

Tradition has it that the good man took thin strips of dough and twisted them into a knot—suggestive of the folded arms of a person at prayer. After cooking the little cakes, he gave them to the children. Spurred on by this device, his scholars learned so much more rapidly that other monks followed his example.

From a medieval Latin term, perhaps *pretiola* (a little reward), the novel tidbits came to be called *pretzels.* They became popular in England about the middle of the ninteenth century, and crossed the Atlantic soon afterward.*—***Webb B. Garrison***

* By permission of the author, pastors may use the above material in sermons and church bulletins.

LITURGY

KINGDOMTIDE PREACHING--II

Part Two of the Kingdomtide Calendar presents ideas for preaching and worship during this season. ("Kingdomtide Preaching—I" appeared in the July issue, page 18.)

United Nations Day

October 24. The United Nations represents an earnest and difficult attempt to reach a solution for international problems through discussion and understanding. It has been partially successful. One missing element in all its procedures has been prayer for divine guidance.

It is reported that at the recent meeting of the foreign ministers in Paris there was no provision for prayer. The room was windowless and air conditioned. After a few sessions the Moslem representatives objected. They wanted an arrow placed in the ceiling showing which direction was east so that they might look toward Mecca. It was duly installed and then at the hour of prayer, no matter who was speaking or the subject under discussion, the Moslem faithful turned their faces to the east and prayed. Would that Christians were as persistent in prayer!

The Perfect Prayer

October 26, Ninth Sunday in Kingdomtide **(G*).** Hebrews 4:14-16; Luke 22:24-34, 39-46. Any visitor to the National Art Gallery is impressed that the fourteenth- and fifteenth-century paintings on display have religious themes for the most part. Those of the sixteenth, seventeenth, and eighteenth centuries are predominantly portraits of persons. We are in the age of man. Like the disciples, we dispute as to whom among us is to be regarded as the greatest. We prefer to be served rather than to serve.

This exaltation of man produces conflicts which rob men of peace. We become involved in trying to fulfil too many wills. There is our own will. For the soldier (and the civilian these days) there is the will of the military. We are coerced by the will of the corporation for which we work, the union to which we belong, the party of which we are members. The attempt to execute all these wills lies at the bottom of man's uncertainty and depression of spirit.

There is a Will greater than all wills. We obey God's will in nature. "Science is man's way of discovering how God works in the world and how we may work with him" (Blanche Carrier). There is a moral law which is part of God's will. *Whatsoever a man soweth, that shall he also reap.* Historians see the signs of a will of God in history which we may embrace and be blest or reject and be hurt.

Our need is to find the will of God in personal living. The perfect prayer is the prayer of our Lord: *Father, if thou art willing, remove this cup from me; nevertheless not my will but thine, be done.*

* Green, which symbolizes hope and growth in the Christian life, is the appropriate liturgical color for the Kingdomtide season.—Ed.

Reformation Day

October 31. The pastor may wish to use the Sunday preceding or following this day, to preach on the Protestant heritage.

The term "Protestant" arose out of a historical situation. (See Roland Bainton's *Here I Stand,* Abingdon-Cokesbury Press.) It is not a negative term but implies "to testify for." The movement out of which Protestantism was born was not only a reaction against certain abuses of the church, it was an attempt to recover aspects of the gospel which had been obscured.

Protestantism provides unity in the midst of apparent division. There are a great many sects in the U.S. But an analysis shows that 80 per cent of all Protestants belong to the thirteen major denominations.

The Reformers were right in stressing the grace of God. Man's relation to God is simple and direct. In this relation man has no room for boasting. He has sinned. Salvation comes not through man's agonizing moral struggle but through God's free grace. This grace man must receive by faith. It cannot be bestowed by an institution. Men are free to receive it or reject it.

The Recovery of Hope

November 2, Tenth Sunday in Kingdomtide. Romans 8:24, 25, 31-39; Matthew 4:12-17. The sense of confidence is one of the missing notes in contemporary Christianity. Hope (Romans 8:39) was one of the new ideas brought into the world through Christianity. (See W. R. Inge *Personal Religion and the Life of Devotion,* 1924, Chap. IV.) The early Christians abounded in hope. By this they conquered the pagan world.

There is a loss of hope among European Christians. A bishop in Germany reported that his people find it difficult if not impossible to say, *Bless the Lord, O my soul, and forget not all his benefits.* They have seen too much tragedy, destruction and frustration. What they now cry is, *My God, my God, why hast thou forsaken me?* Their religion has changed from adoration to interrogation. Here at home multitudes have lost hope through frustration of personal aspirations and the impasse in international affairs.

The recovery of hope is an urgent need. We do not need the pious platitudes of the professional optimist but a deeply rooted Christian confidence.

Christian hope is grounded in God. The Christian lives in the same world as the cynic. He has his share of defeat

and despair. Through faith, he sees beyond events the God whose purpose is slowly working its way through the maze of human sin and folly. Men may hinder but never defeat God's purpose, as in a game of chess the amateur may delay the victory of the expert but not defeat him.

Again Christian hope springs out of unfavorable circumstances. The early Christians did not live in auspicious times yet they were not dismayed. Elton Trueblood reminds us that while the seventeenth century in England was a period of civil war it was also the century of John Milton, Isaac Newton, and John Bunyan.

It is the Christian confidence that men working together under God, seeking his will and obeying his commandments, can transform chaos into order.

Tribulation and Forgiveness

November 9, Eleventh Sunday in Kingdomtide. Philippians 1:3-11, Matthew 18:21-35. The Epistle lends itself to a message on the theme "When Tribulation Turns to Triumph." (See Phil. 1:12.) Paul's imprisonment, which looked like a defeat for the Christian cause, turned out to be a means of propagating the Christian faith. It has happened again and again in the history of the Christian movement.

The event would not have turned out for the furtherance of the gospel had Paul simply rebelled against his circumstances or resigned himself to fate. Instead he sought to make use of an unpromising situation. As a result the message reached the Roman guard who might never have heard of it from any other source. Paul's confidence inspired confidence in other Christians.

The secret of turning tribulation into triumph depends upon a man's faith in God. If he is persuaded that God's grace is sufficient for every need, then nothing shall be impossible to him. The supreme illustration we have is Christ upon the cross.

The Gospel (Matt. 18:22) reminds us of the need of forgiveness to preserve human relationships intact.

Science reveals that the habitable portion of the universe is infinitesimal compared with the universe as a whole. This neighborhood, the earth, is to the cosmos as a bird's nest is to a mountain. Yet the human race is not as happy as birds in a nest.

Human relations are the source of our greatest joys or our deepest miseries. Christianity stands for the reconciliation of persons, thereby reducing friction and increasing the joy of living.

Good relationships are broken when men blame each other and are not willing to admit any responsibility for their part in the disharmony. Language is frequently ambiguous, and thus misunderstanding may arise through the use of terms inadequately defined. Differences in moral ideals often build walls between persons. Sheer selfishness and human perversity cause clashes between persons and groups.

It was this question of human relationships that troubled Peter. *How oft shall my brother sin against me and I forgive him?* Jesus' reply probably surprised him. . . . *seventy times seven.* In other words, so often that one loses count.

The parable points out that we all stand in need of forgiveness. Who can forgive as much as he has been forgiven? There is no room for pride and the sense of superiority. Only through the spirit of forgiveness can there come understanding and reconciliation. For forgiveness means that we accept our brother not for what he is but for what he may become.

The final word of human reconciliation was spoken by our Lord. *Father, forgive them for they know not what they do.* Beyond that no man can reach. To that all may aspire.

Jacob Without a Ladder

November 16, Twelfth Sunday in Kingdomtide. Philippians 3:17-21; Matthew 22:15-22. The RSV translation "commonwealth" in place of "conversation" as in the King James Version (Phil. 3:20) is much more apt.

All men are citizens of two worlds: the world of Caesar and of Christ. Many have become spiritually displaced persons by cutting themselves off from all communication with God. Man has two natures: angel and animal; two minds: of the flesh and of the spirit.

Faced with this tension man often seeks to settle on earth. Modern man is Jacob without the ladder. He has no sense of commerce with heaven. This effort succeeds only in part for there is something in every soul which refuses to fit comfortably into the world of material values.

Neither can man deny the world of sense. Don Quixote tried and as a result mistook windmills for giants, servant girls for princesses, sheep for knights.

The spiritual man brings the values of heaven to bear upon all earthly affairs. He cannot escape the tension of living in two worlds. Indeed, this tension is the sign that we are men and not beasts.

The urgent necessity of living in two worlds sets the task of men. The Roman colony at Philippi had the mission to infuse Roman ideas and ideals in that Grecian territory. The Christian mission is to enable the Christ spirit to penetrate the darkness and callousness of our sensual world.

My Neighbor?

November 23, Thirteenth Sunday in Kingdomtide. Ephesians 5:15-21; Luke 10:23-37. Who is my neighbor? is a significant question in an age in which no one is more than sixty hours by air removed from his most distant fellow being. To the question the Christian man needs to add. "What must I do about him?"

The familiar story of the Good Samaritan makes clear that men seldom choose their neighbors. We become neighbors, for the most part, by circumstance. It happens that we live next door to others; we work in the same factory with others; we live in the same barracks with others. War makes queer neighbors and strange bedfellows. The common hopes of all people for peace, freedom, and a better standard of living make us neighbors whether we like it or not.

The thieves were hardly neighbors. They were hostile to the victim. They sought to exploit hum. It raises the question whether customers and colonial peoples are to be exploited or served.

The priest and Levite were indifferent and unconcerned. It was against their principles to exploit another, but neither would they serve the victim. In all probability they were on their way to perform the ritual of the temple. They did not sense the need to render service on the spot. Religion had quenched their humane spirit. Creed was divorced from conduct.

The Samaritan followed the promptings of his heart. He took the risk of stopping to meet the need of the man. He showed mercy. Again, he bridged the barrier of race (the Jews had no dealings with the Samaritans). And he followed through. His good will did not spend itself as an emotion but found expression in a deed.

There is some good will in men. The Good Samaritan is not a myth. On a lonely Pacific Island cemetery there is this ironic epitaph: "Here lies a black man who died fighting the yellow man that the white man might be free." Those words define the tragedy of our time. Our hope lies in men, motivated by the love of Christ, becoming good neighbors.

Thanksgiving

November 27. II Corinthians 9:6-11; Matthew 7:7-12. Thanksgiving is a reminder of our indebtedness as individuals and a nation to the Giver of all good gifts. It is a reminder of our national heritage, especially of the idealism of the Puritans. "America," wrote Joseph Fort Newton, "has nothing to fear save the decay of manhood, the betrayal of its principles, the rot of luxury and the denial of that grand idealism which has been the creative impulse of its history."

The Puritans brought the ideal of a full, abundant life for all people. To this they added the right of the people to participate in the government of the Church and State. They upheld the right of man to share in the spiritual values and responsibilities of the nation.

Our forefathers brought with them the ideal of freedom of worship. They had no wish to commit this nation to a secular philosophy. Such freedom of worship is always in danger of becoming freedom to neglect worship.

The Puritan tradition is one of idealism. The Puritans set out from Holland seeking to retain their mother language, their king, and their God. The new land was to be a land of godly people ruled by a godly government. The experiment failed because righteousness cannot be imposed from without. It can only spring from within.

Theirs was a tradition of integrity. Their reaction was one against corruption and extravagance. Idleness was to them a sin. They reacted too far. Life became too strenuous, too solemn. Underneath was the unshaken conviction that a man's character matters. To the puritan in every age, religion has been the center around which life is to be organized.

Our need is an ampler puritanism. To the overwhelming sense of conscience and integrity must be added the warm heart. We must unite in marriage the insights of the educated mind and the passion of the warm heart so that out of this union may come a genuine piety to comfort, encourage, and edify the nation.

We need also to balance the Puritan emphasis on excessive individualism with the sense of community and mutual good will until we learn "to do unto others as we would have them do unto us."

Liturgical Question Box

QUESTION: *Will you list a suggested lectionary for the Christian Year, keeping in mind the various seasons with their emphases?*

ANSWER: The lectionary in the Book of Worship gives first and second lessons for each Sunday of the year, but as this reader suggests, they are not perfectly adapted to the Christian Year. Those given as Epistles and Gospels in the Book of Common Prayer are to be preferred, and yet these are not without defect, especially considering the fact that some of the more unreadable portions of Paul's letters are given without too much care in selection.

The problem of the lectionary has been with us for a long time. Methodists, who are just now coming into an appreciation of the value of an orderly method of reading the Bible to congregations that may never have read it, are now facing the situation that has plagued the liturgical churches for centuries. Nobody knows when all of the Prayer Book lessons were selected, or by whom. Roman Catholics credit Jerome with having selected most of the lessons which they use, but no one knows for certain. There was no single lectionary for the entire church until 1570, but the variations were not serious. Luther made some changes, notably in the twenty-fifth to twenty-seventh Sundays after Trinity, and in the use of the story of the Transfiguration for the sixth Sunday after Epiphany.

There is a point that needs explanation here. The Order for Morning Prayer (upon which our Sunday services are based) as adapted from the service of Matins, a monastic service for the morning hour, was never intended to be used as the only service on Sunday. Wesley expected it to be followed by Holy Communion wherever possible. If this is done, then the service prescribes that Epistles and Gospels be used instead of lessons from the Old and New Testaments. Of course, ideally, the communion service would follow Morning Prayer, and thus the people would get four lessons, with the result that in a year they would hear much of the Bible read in church. But no church has been able to do this in modern times. If, then, we are restricted to either alternative, we should, as Christians, prefer to exalt the New Testament over the Old.

Practically, it is possible to compromise by using the Epistle and Gospel for the day from the Book of Common Prayer or the Lutheran Common Service Book. Our own Book of Worship contains a lectionary for Holy Communion for many of the Sundays of the year. Some of these are identical with those given by the Lutheran or Anglican sources.

Lacking sufficient space to give a full lectionary, I would suggest that any who are interested in following the teaching of the Christian Year in its fulness use the books mentioned until our denomination gives us a full lectionary.

I recommend the following books for study: George M. Gibson, *The Story of the Christian Year* (Abingdon-Cokesbury Press, 238 pp., $2.50); Luther D. Reed, *The Lutheran Liturgy* (Muhlenberg Press, 692 pp., $7.50); The Book of Common Prayer; The Common Service Book (Lutheran), all of which can be obtained through The Methodist Publishing House.

QUESTION: *Should the altar candles be lighted for a funeral? If so, by whom? Some say that there should be no candles lit at a funeral—signifying that the light of life has gone out.*

ANSWER: The altar candles should be lit for a funeral. If it is not possible for the acolytes to be present to do this, then let the minister himself light them a few minutes before the service.

It is good liturgical practice always to keep the altar candles lit at every service; not simply because they "look good," but because they symbolize the presence of Christ in his church. Sometimes five- or seven-branch candlesticks are used in addition to the two large candles. These should be placed on a *gradine* (or shelf) behind or on top of the *mensa* (or tabletop). These would be lighted at every service and, if they are used, the two large candles would be placed and used only at the time of Holy Communion. However, it is not necessary to use more than two candles and, if two only, then they should be the sacramental lights, which may be placed on the *mensa*.—***R. P. Marshall***

Teaching "New" Hymns

By F. FAGAN THOMPSON

The writer offers here suggestions for putting *The Methodist Hymnal* to better use. He is pastor of Norwood Methodist Church, Birmingham, Ala.

PASTORS often ask: "How can I get my people to use the hymnal to a better advantage?"

The answer is: "Teach them the tunes."

This is not as difficult as may be supposed. Nor must the pastor be especially musical to use *The Methodist Hymnal* more efficiently.

Naturally, the co-operation of the choir leader and accompanist must be secured. Choir leaders for the most part recognize that no choir can be held together for long without work. It is the constant challenge of learning new material which, possibly more than anything else, holds a choir's interest.

Choir Responses

Choir responses present an opportunity for additional use of the hymnal. Several years ago a survey revealed that many churches use only twenty-five or thirty hymns in the course of a year. With all of the beautiful hymns available this is not far short of a tragedy. It is no wonder that many congregations are not interested in singing the better hymns. They do not know them; and they do not have a chance to learn them. Choir responses are one way of increasing the congregational knowledge of the hymns.

Responses Following Prayer

The regular responses, "Hear our prayer" (No. 596), "Let the words of my mouth" (No. 597), and "Almighty Father" (No. 598) each have their particular place.

"Through love to light!" (No. 599) will present the beautiful tune "Finlandia." Doubtless the congregation already knows this tune.

"Lord, as we Thy name profess" (No. 295), the first stanza, at least, is suitable for use following prayer. Incidentally this beautiful tune "Savannah" is an early Methodist tune coming from the "Foundery Collection of 1742." Normally this stanza is sung without an "Amen," and with a marked retard at the end. Though "Sweet hour of prayer!" (No. 302) is well known, choir leaders will find value in its occasional use following prayer. Likewise, sensitive handling of familiar hymns will often enhance their meaning to the congregation.

"O thou, by whom" (No. 303), is the last stanza of this hymn. It is particularly appropriate following a prayer. It is a modern adaptation of an old camp meeting tune used in part with:

I now believe, I do believe
That Jesus died for me
And by His blood, His precious blood,
I am from sin set free.

"O gracious Father of mankind" (No. 305) to the tune "St. Michel's" may be used by a well-balanced choir. This hymn tune is almost an anthem in itself.

Responses Following the Sermon

Hymns used as responses following the sermon may prove effective. Selections used must be carefully selected.

Following a sermon on "The Power of an Ideal," let the choir sing the fourth stanza of "O the bitter shame and sorrow" (No. 215). Following this stanza the congregation might stand and sing "Rise up, O men of God!" (No. 267; tune, "Festal Song").

A sermon on the subject: "As Sparks Fly Upward" can be followed by the first stanza of "O Holy Saviour, Friend unseen" (No. 327). The congregational hymn may be: "My faith looks up to thee" (No. 213).

A sermon on "The Adequacy of Christianity" may be followed by the response: "Christ for the world we sing!" (No. 481). The closing hymn may be: "Jesus calls us" (No. 233).

A sermon on: "Some Hard Sayings" may be followed by the choir response: "O come, and dwell in me" (No. 377). The congregational hymn may be: "Dear master, in whose life I see" (No. 376).

On one occasion when the sermon subject was: "Grace Sufficient," the choir response was stanza one of "Come unto me, ye weary" (No. 194), followed by "Amazing grace!" (No. 209), as the congregational hymn.

A sermon with topic "Our Sure Defender" may be followed by the choir response: "Not so in haste, my heart!" (No. 323), followed immediately by the congregation singing "God is my strong salvation" (No. 324).

A worth-while innovation would be to use these choir responses by a choir. For instance, the junior choir might be placed in the balcony. Use the choir only for these special responses; the results will be impressive.

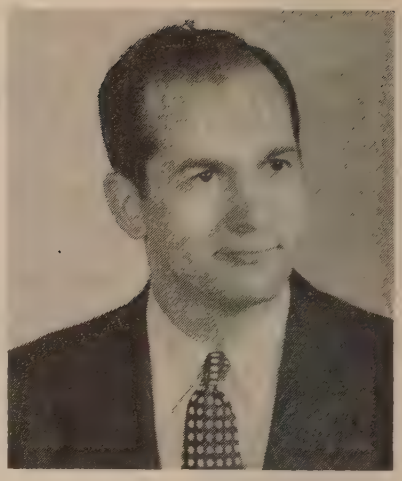
Following Responsive Reading

It is interesting to vary the service by substituting for the Gloria Patri the singing of a metrical Psalm, paraphrase, and a gospel song, all from the same scripture. For instance, following the reading of the Sixth Sunday, First Reading (23rd Ps.) let the congregation sing "The Lord's my Shepherd" (No. 70), followed by the paraphrase, "The King of love my Shepherd is," and then with the gospel song, "Saviour, like a shepherd" (No. 337).

The Second Reading for the Thirtieth Sunday, "Universal Praise," could be followed by the metrical version of the 100th Psalm, "All people that on earth" (No. 13), followed by the paraphrase, "Before Jehovah's awefull throne" (No. 3).

These three suggestions may serve to teach the congregation many tunes and hymns they otherwise would not have a chance to learn.

School and Church in Rural Life



By J. HUGH CUMMINGS

These two institutions have the responsibility of developing human personalities—a task that requires co-operation and co-ordination, says the pastor of Gassaway Methodist Church, Gassaway, West Va.

NO AGENCIES are more universally present or more influential in rural society than the church and public school. It is important, therefore, that the two not contribute to the disruption of community life, but that the two work together. It is important that each should make its own unique contribution to rural society. And where there are functions which overlap, there should be a co-ordination of effort.

The church should realize its dependence upon the school in the development of the personality of children. In his book, *The Church in Our Town* (Abingdon-Cokesbury Press), Rockwell C. Smith says, "If the school has not done a comprehensive and effective job of integrating the personality of the child in the life of the wider community, then the church is under a permanent handicap as it strives to integrate the child in the widest of all communities—the Kingdom of God."

It is quite easy for the school to stand directly in the way of the work of the church, not by teaching irreligion and atheism, but by encouraging the development of personalities which are one-sided and crippled in their relationship to the total life of the community. It is not necessary for the school to teach religion, but it should carry on its own proper work in order that the church may be able to build upon sound foundations.

The challenge of secular trends in public education makes it urgent that the rural church engage in experimentation with new patterns of relationships between the public schools and the churches of a local community. The goals, objectives, and needs of the public schools should be interpreted to the public school teachers and administrators.

What are some of the things that the church and public schools can do to have a better relationship and thus be of greater service to the community?

There may be conferences of churchmen, public school teachers, principals, and superintendents, for the purpose of fellowship and mutual understanding. These conferences can help develop a better understanding of mutual problems faced by both the public school and church. For often the same young people are participating in a high school play at a time when the church desires them to take part in something else. A schedule or calendar of activities may be developed from such a conference in the community; and thus difficulties might be avoided.

Paul H. Vieth suggests that an annual occasion for welcoming new teachers, for deepening the sense of Christian vocation among teachers, and for appreciation of faithful service is helpful in the community. Such a reception for teachers is most appropriately sponsored by the churches of the community. Where there is only one church, the necessary planning is obviously easy. However, where there are several churches, the ministers may well come together at the call of one of their number to discuss the feasibility of a special social occasion, and then constitute a committee from the several church constituencies.

The reception may be held in the church parish hall, where there is only one church involved, or in some community center if more than one church is participating. Whatever the specific arrangements may be, it should be realized that the emphasis should be always upon the importance of the work of the teacher for the whole community and the trust which the church and community reposes in him.

There is always a temptation on the part of the church to use schoolteachers for teaching positions in the church school. Rockwell C. Smith, in *The Church in Our Town*, gives three reasons why in most cases this is unwise and positively bad: (1) It confronts the children with the same personality on Sunday as during the week; variety helps the educational process. (2) It provides no rest, relaxation, or contrasting activity for the teacher himself. (3) Worst of all, it keeps local people who are not teachers from learning to teach and from experiencing the joys which come in leading youth forward in Christian experience.

In early American education religion held an important place. Through the years, however, there has been a gradual but sure elimination of the religious element. This was thought necessary in order that common schools for the children of all religious faiths and those with no faith might be had. In support of this policy there have been frequent references to the doctrine of the separation of the church and state.

There is today a marked desire on the part of many people, both schoolmen and churchmen, to re-examine this trend toward the secularization of the public schools and its evident results. There has been doubt whether

a school which avoids the controversial problem of religion by being neutral on it has, in fact, a neutral effect. There has been an expansion of the program of the school to make it more and more an expression of total community interest and concern. It is rightly questioned as to whether in such a school the omission of religion does not have a negative effect.

A school which seeks to be a fair interpreter of the culture and life of the community can scarcely maintain that it succeeds in this if it makes little or no reference to the expressions of religious interest and activities which are abundant in every community.

It is part of the function of general education to furnish an intelligent understanding of the place of religion in human history and in contemporary life. Thus religion is not a piece of life that can be isolated for study but is an aspect of individual and social experience in its totality.

To summarize: Churches should realize that they cannot remain aloof from the community and still serve adequately as institutions advocating and encouraging the abundant life. They must realize that they are the "melting pots" for many otherwise unrelated groups in the community. Study and discussion of the educational problems of the community among the members ought to be the least that could be done. Interchurch efforts should be worked out along a number of lines to bring about a greater co-ordination of the educational efforts of various groups in the rural community. Community meetings held in co-operation with the school and extension service, and based on well-formulated plans could be worked out. Relating the program of the church to such an integrated program would doubtless result in a more virile and effective church in the community.

Also, the time has come for a drastic review of the fact that all religious emphasis is being removed from public education. This situation has become such that there is great danger of producing a generation of people so secularized that they have little appreciation for or interest in the churches of the community in which they live.

A Shadow-Light Holy Communion

By MARY NELL CORLEY

The author, secretary of First Methodist Church, Winter Haven, Fla., describes here a worship aid prepared by her pastor for World-Wide Communion Sunday. The celebration this year will be on October 5.

ON WORLD-WIDE Communion Sunday evening last year the members of the First Methodist Church (Winter Haven, Florida) worshiped in the beautiful atmosphere of a "Shadow-Light Communion." The minister, Fred L. Martin, had arranged a worship center that made a powerful impact upon the congregation.

In the darkened church there was one rectangle of light directed on the altar; and against that rectangle was silhouetted, in human size, the form of the Christ. His arms were stretched downward and outward. The world was symbolized by a great globe, spotlighted at the Master's feet. His invitation was deeply felt: *Come unto me, all ye . . .*

To the right and in front of the globe, touching the world with its shadow, stood the cross, reminding us of Christ's sacrifice, the giving of his very life in order that he might say, "You belong to me!"

Behind the cross was a cup, a tall silver goblet. Its shadow was between that of the cross and of the world. This gave assurance of the presence of Christ, as we partook of it in remembrance of him.

It was in this impressive setting that the minister read the poem "Repentance" (by Ralph Cushman) as part of the invitation, and led in a communion meditation, joining his church with the Christians around the world in that holy sacrament.

Fred Martin has earned a reputation in the Florida Conference for his moving and effective "shadow-light" services. With the skill of a master craftsman, he puts to use all the meaningful symbols of our faith to create a mood of profound intensity, in which worship can prevail.

The materials for his worship centers are never elaborate—the cross, the cup, a towel and basin, candles, a Bible, a picture of the Christ projected on a screen, evergreens and palms. These are some of the objects used in various combinations.

To make the arrangement illustrated here, Mr. Martin used a homemade cross of gilded wood, a silver goblet (or a glass one covered with tin foil), and a large globe borrowed from the high school library. The globe was set on an ordinary pottery vase, covered with a piece of wine-colored velvet drapery. The figure of Christ was cut out of plywood with a coping saw. It was copied in part from the photograph of a famous statue; but the astonishing lifelike quality of the hands was achieved by laying his own hands on the wood and drawing around them.

This plywood figure was set up behind a sheet stretched straight over a frame, and lighted from behind with a floodlight set on the floor. The figure itself rested on the floor and was thumbtacked on the sheet to prevent its falling. A spotlight projected from the back of the room cast the shadows of the globe, the cross, and the cup.

Through this creative use of visual aids at evening communion services, Mr. Martin is helping to meet the needs of his church for worship in an atmosphere of consummate beauty and adoration.

A Youth Group Finds the Church

What one pastor did to help get the young people off the streets of a small town is told here by Richard E. Monroe, who now is in charge of youth work at First Methodist Church, Marietta, Ga.

By RICHARD E. MONROE

LYNCH was a typical midwestern Nebraska small town when I went there in June, 1949. First Methodist Church was small and its affiliate at Monowi, seven miles away, was even smaller. I was the first regular minister to serve this charge in six years.

The people of Lynch are typical for such a rural community. Removed from the pressures of an urban society, they are possessed of the usual sense of self-satisfaction and the attitude of let-us-alone-we-can-take-care-of-ourselves.

As I acquainted myself with these citizens whom I soon came to love, I often heard the remarks, "There's nothing for the young people to do." That is, they had nothing "their own" to do. In fact, they were left to drift in search of their own entertainment for the most part.

I watched these young people roam the streets and alleys of the little town. I saw them playing pin-ball machines through the windows of the village taverns. I heard them talk about attending the occasional public dances in an atmosphere that challenged transformation. I saw them "pile" into someone's car to go gallivanting off to a neighboring town in search of "something exciting."

The local theater showed third- and fourth-rate pictures, but they were over while the night was yet young. Besides, seeing a show three nights a week was getting to be "old stuff."

I was moved by all of this. Since I had grown up in a similar situation, my sympathies were with these youth.

In the midst of an avalanche of adverse criticism from the "saintly pillars" of the community, I launched a program of folk games and square dances. I invented the name "Recreation Roundup" to give it freshness of appeal. It suggested the nature and the purpose of the program, particularly to young people in a western setting.

The American Legion Post co-operated in the work, providing its hall and public address equipment at a minimum rental fee. All the young people (ages twelve to twenty-five) in the community, regardless of religious affiliation, were welcome. Each of the five churches were represented. A free-will offering was taken to meet the expenses.

I used the World-of-Fun series of records, supplemented by other highly recommended folkcraft records. "The Texas Schottische," "The Waves of Tory," "The Little Brown Jug Polka," and "The Texas Star" were soon favorites.

The program was well under way when a few of my young people approached me. They said that "Recreation Roundup" was fine, but that it was not meeting the total needs of their group. I agreed, and asked what they would suggest.

It was here that I stepped into the background. The young people considered some possibilities. Their thoughts converged upon the small basement of the church. Could a shuffleboard court be painted on the floor? Could a ping-pong table be built? Could Chinese Checkers and carroms be played in a couple of the corners? After all, the basement was only thirty-six feet by twenty feet. I encouraged them to investigate.

They invited all the young people associated with the church. They borrowed a ping-pong table and equipment from the American Legion Post. Twenty young people had a "big time" in a little basement the first night. A steering committee was selected to make further plans to be presented to a second meeting two weeks later.

The committee, composed of three young people, came to my home. From our discussion came a statement of purpose and a constitution. The name "RECS" was suggested. It was not just a personalized abbreviation of the word *recreation*. The letters stood for "Recreation for the Enrichment of Character and Soul."

I saw twenty-eight young people become "charter members" of the new organization the night the constitution was approved. They elected three officers to guide the program. Each member was assessed 15 cents per regular meeting. Fines were levied for irregular attendance. Thus they purchased and maintained their own equipment.

I watched the RECS grow, not so much in number as in enthusiasm. I also noticed the change in attitudes of the adult fellowship of the church. The real value of RECS became evident. It proved itself worthy of church sponsorship.

The most concrete reward came a few months later when a youth fellowship was organized.

your right to say it

PACIFIST TRUE DEFENDER

EDITOR: The Reverend W. Maylan Jones, in his article attacking pacifism [June, p. 5], identifies morality with the fashions of society. It should be asserted that Christian morality arises out of the Christian faith, and that it is not dependent upon the state and social customs.

The pacifist is a true defender of the helpless. He acts through the power of love and good will, seeking to do those things which are constructive rather than destructive. By faith he accepts the rightness and efficacy of this course in contrast to the methods of murder and hate.

To trim one's morality to suit current fashions or contemporary demands of the state can lead to the violation of all of the Ten Commandments, including the one against killing, and to a denial of the New Testament law of love.

Pacifism, as revealed in the life, teachings, and spirit of Jesus the Great Pacifist, and as exemplified in the lives of a long line of noble men of God, is at the heart of the Christian way. The morality of pacifism arises out of the Christian faith itself. To call pacifism immoral is to deny Christ.

PAUL LAMBOURNE HIGGINS, *Washington Heights Methodist Church, Chicago, Ill.*

AGAPE IS THE WORD

EDITOR: Your usual fine judgment in selecting and editing articles faltered when you published . . . "The Immorality of Pacifism." For an article that exalted the balanced life, this turned out to be an unbalanced mixture of faulty exegesis, poor logic, misunderstanding of its principal subject, and a deceptive use of good words. . . .

Your writer's misunderstanding of pacifism and pacifists was a major share of his difficulty. Pacifists do not advocate "nonresistance." Pacifism does not advocate "do nothing" to save people in time of danger, nor does it prefer "surrender to using the whip cords." Remember that Gandhi said that if he had only two choices—to fight or to surrender—he would fight. But Gandhi learned from Mr. Jones's New Testament that there is a third alternative: the way of the second-mile.

And pacifism does not condone "injustice and irresponsibility." It is inaccurate to say that "pacifism would permit gangsters, madmen, tyrants, and despots to rule the world." Nor does a pacifist refuse "to defend his home and country against aggressors." A pacifist simply chooses what he considers to be a more effective method of defending the things we cherish. Surely the militarist cannot be proud of the way he has protected life or freedom, or of the effectiveness of war as a tool against tyrants and madmen. . . .

[Mr. Jones] described the basic principle of Christianity as "service and sacrifice—the giving of one's life. . . ." It is more accurate to say that the basic principle of Christianity is *agape*—and *agape* allows no room for the taking of a life even in self-defense. If it did, there would have been no cross and no Christianity.

And let's not forget that the government is not drafting and training our sons to give their lives. They are drafted and trained to destroy lives. . . .

ROBERT W. MOON. *Park-Presidio United Church, San Francisco, Calif.*

NO CREDIT

EDITOR: How did it get in THE PASTOR? I am referring to the article in the June issue called "The Immorality of Pacifism," by W. Maylan Jones. This article is one of the poorest efforts I have read. The interpretations of scripture passages are absurd. Since when have scholars accused Jesus of using a rope to whip *people*?

This article is no credit to THE PASTOR. I hope you will invite an able pacifist to write an article for THE PASTOR. Our readers deserve a better interpretation of pacifism than is given in Dr. Jones's article.

FLOYD M. LUCAS, *Grace Methodist Church, Danville, Va.*

THE QUAKER RECORD SPEAKS FOR ITSELF

EDITOR: . . . Maylan Jones . . . appears to be a little hard on the Quakers and Mennonites.

He states that these minority groups enjoy safety, security, freedom, and peace, without taking risks of defense efforts. Without an attempt to combat the argument relative to their pacifism, I wish to say that the Quakers have been, and are still, among the world's most constructive and creative forces: for behind them they have a record of achievement in Christian and humanitarian causes, unexcelled by any group. . . . The record speaks for itself as one of noble service for God and humanity, wherever they have been. . . .

Whatever our opinion of their pacifism, let us give them credit for their sincerity and constructive service on behalf of others. They excel in the things of the spirit, and—in the finality of things—world problems will come closer to a solution as we approach them in the way of the spirit.

Without this approach even the use of the sword will continue to leave unsolved the major world problems. World co-operation, world neighborliness suffused with the Christian spirit, is the answer.

JOHN THOMPSON, *Pleasant City, Ohio.*

DON'T CONDEMN PACIFISM!

EDITOR: . . . If pacifism is "immoral" then I assume that total war, which is the opposite, is both moral and Christian. Mr. Jones says, "Pacifism is immoral because it exposes women and children, the aged, handicapped, and sick to the mercy of the aggressor." I assume therefore that the words of Churchill spoken during the last war are both moral and Christian, "We will bomb, we will burn, and we will ruthlessly destroy everything that comes into our path." . . .

Mr. Jones condemns pacifism as immoral because it allows "honest people to be liquidated"; but I assume that it is quite moral to obliterate thousands and thousands of innocent people as we did in many German and French cities, to say nothing of what we did at Hiroshima. . . .

The most basic assumption that I would make, however, is that Mr. Jones knows very little if anything concerning the true nature of pacifism. He has seen only one tiny part of the pacifist way of life and he has mistaken it for the sum total of all that the pacifist seeks to do. I also assume that Mr. Jones has read a large number of the fine books dealing with pacifism as a total way of life. Certainly no one would presume so to condemn a way of life without a complete understanding of the entire matter. . . .

HAROLD E. JOHNSON. *First Methodist Church, Oceanside, Calif.*

CALLS FOR VALID CRITICISM

EDITOR: . . . If there are valid criticisms of pacifism (and there are), then let's have them. But why should THE PASTOR give us the kind of tripe that Mr. Jones has dished up.

Two observations on his article:

1. "The pacifists want it [peace] by nonresistance." What pacifist is he speaking about? I do not know a single pacifist who believes in nonresistance, and I dare him to bring forth one as exhibit "A."

2. "Pacifism is immoral because it refuses to share responsibility for the security of people by armed intervention." Please, Mr. District Attorney, call to the witness stand the people of South Korea and let them speak about the "security" that armed intervention has brought to them.

If it is immorality that Mr. Jones is concerned about, let him meditate on our present policy of getting European nations lined up as "buffers" against Communism, while we sit back and enjoy our high standard of living at their expense.

MARVIN A. JOHNSON, *Community Methodist Church, El Segundo, Calif.*

WAR OF WORDS

EDITOR: In regard to "The Immorality of Pacifism," I am in complete agreement—except that he should have included the statement that every man who lifts his voice for war should get into the thing himself. . . . The last thing that Eric Knight wrote before he was killed in action was, "I have the greatest possible admiration for the boys who are actually doing the fighting." And I respect a conscientious objector if he really is conscientious. But the man I despise is the man who fights a war with his mouth. There is always available a hard and unremunerative job in war industry.

OTIS MOORE, *Long Eddy, N. Y.*

COMMON INTERESTS

EDITOR: . . . I have been receiving this publication for the past year and find it helpful. . . . I like the way the different phases of the pastor's work are highlighted in separate sections. This helps prevent the reader from going to seed on any one phase of his work.

I suppose the only part I do not find helpful are those discussions that pertain only to the Methodists. I find that you are very generous in the small percentage of space devoted to Methodism alone. Since your primary interest is for the Methodist pastors, I would expect even more space devoted to their special interests. This only emphasizes the fact that our common interests are far greater in number than our peculiarities.

PAUL B. HAWORTH, *Church of the Brethren, Rockford, Ill.*

UNCOMFORTABLE SEAT

EDITOR:

We mutter and sputter,
We fume and we spurt;
We mumble and grumble
Our feelings get hurt;
We can't understand things,
Our vision grows dim
When all that we need is
A MOMENT WITH HIM!

Brother R. T. Lowman's letter regarding the use of tobacco reminds me of a great disciple's questioning the movement and action of another disciple. It is related . . . Gospel of St. John; 21:20-22.

Whenever I am inclined to criticize I recall the admonition (one may almost call it a rebuke) *what is that to thee? follow thou me.*

It appears to me that the good brother is somewhat like the Pharisee sending his anathemas on those who do not agree with him. I avoid the "judgment seat" for I have found it can become mightily uncomfortable—even to the heating point.

FRANKLIN C. HUBBARD, *the Methodist Church, Danbury, North Carolina.*

ANOTHER REASON

EDITOR: I am one who regrets the action of our General Conference in keeping the ban on ministerial use of tobacco. However, contrary to reader Lowman's thesis: "What other reason could there be than that some preachers want to use tobacco or to have their present use of the weed legalized?" [June, p. 29], I do not use "the weed" nor would I if the ban were removed.

Reader Lowman needs to get down from his "holier than thou" high horse and consider some of the more profound implications of this issue. The Roman Church has always held to the double standard; there are priests and laymen, almost two different species of the human family. Protestantism holds to the view that the minister is just a layman trained and called to a specific task in the church. To hold that one be required to live a different kind of life than the other is to encourage the double standard. Of course, a minister should not stoop to the immoralities or vulgarities of some of his parishioners; but no more ought to be required of him than of the best Christian laymen. I have heard of no move within The Methodist Church to curb the smoking of our laymen. And with the seriousness of world problems, I am thankful that most of us do not waste our time with such a petty issue.

It is my hope that some day smoking by ministers will be decided by taste and conscience as it is among our laymen.

GEORGE M. RICKER, *First Methodist Church, Bertram, Texas.*

THRILLED WITH NEW FEATURE

EDITOR: I am thrilled with the new improvements you have made in "The Counselor's Workshop." The June issue was very good, particularly George A. Warmer, Jr.'s evaluation. I don't believe that it is always necessary or wise to publish perfectly conducted interviews, so long as the consultants' evaluations are good. We learn from the mistakes as well as the skills of others. I also believe that the evaluations of two consultants are better than one.

The well-conducted interview in the July issue was refreshing. The evaluations of both consultants were good. I hope that you will continue to include model interviews from time to time. It is only after good counseling has been demonstrated that we can appreciate the mistakes ministers frequently make and take steps to improve our own methods.

GEORGE BUCHANAN, *the Methodist Church, Kaukauna, Wis.*

LIKE MAGAZINE

EDITOR: Your practice of printing an article in one section, without running it over to the back of the magazine is an excellent one.

This saves me from having to turn through a number of pages to find the tail end of an article that I may be reading. I commend you for this practice.

WILLIAM PETER KING, *Nashville, Tenn.*

EDITOR: . . . Although I am a United Church minister and yours is a Methodist publication, I find your articles of great help in my work. Especially do I commend your articles entitled: "Slants on the Secular" and "Pastoral Work." Congratulations!

R. G. RALPH WEBBER, *Sherbrodke, Nova Scotia.*

Advance Continues

By the action of the General Conference, the Advance for Christ and His Church is now integrated with the regular benevolence program of the church.

The Advance is to be continued within the framework of the new Commission on Promotion and Cultivation set up by the General Conference. Consisting of three bishops and one representative each from thirteen boards and agencies of the church, the commission is assigned the following duties:

1. To promote the total World Service program of the church.

2. To promote Advance Specials as a continuing program.

3. To promote an annual observance of the Week of Dedication.

4. To co-operate with the Board of Education and the Board of Lay Activities in promoting a church-wide program of the Stewardship of Possessions in terms of "the tithe" as the minimum standard of giving for members of The Methodist Church.

5. To correlate free promotional materials published by the various boards and agencies.

6. To publish, if deemed feasible, and after approval by the Co-ordinating Council, a monthly Journal of Promotion for pastors.

Thus The Advance becomes a permanent factor along with World Service in the established benevolence enterprise of Methodism.

YOUTH MAGAZINES IMPROVED

Several new youth publications are scheduled to be introduced to Methodists in October, according to the Editorial Division. Editors, in co-operation with staff members of the general and conference boards of education, pastors, and writers have been directing their efforts toward improving present periodicals for some time.

Major changes affect curriculum publications for seniors and older youth and the story paper for intermediates. *Highroad* and *Workshop* are being discontinued and are replaced by two new publications. One is *Studies in Christian Living*, a sixty-four page book issued quarterly, and will contain in expanded form the group graded lessons for seniors now appearing in *Highroad*. The other one is *Roundtable*, a monthly which will contain evening meeting programs, council plans, and MYF interpretation, combining and expanding materials in the present *Highroad* and *Workshop*. *Roundtable* is for seniors and older youth.

A new story paper, *Twelve/Fifteen*, replaces *Boys Today* and *Girls Today*. It will contain many types of material now printed in the separate papers, but it will also provide new features. Guidance and resources for Bible reading and personal devotions will appear regularly in the new paper.

Other changes include a new quarterly format for *Our Intermediate Fellowship*, increases in the number of pages in *Workers with Youth* and *Program Quarterly*, and many additional improvements in the content and arrangement of all the periodicals.

During the past several years twelve periodicals for youth have been published. Under the new arrangement there will be eleven, in addition to closely graded and undated publications. All youth from twelve through twenty-three years of age and all adults working with youth will be served by these publications.

ON IMPROVING TV

The Department of the Christian Family of the Board of Education has recently published a six-page leaflet entitled "Good or Bad TV—It's Up to You." Its purpose is to challenge parents to work for better television in the local community.

Although the leaflet was written for church parents, PTA groups, women's clubs, and service groups may find it helpful. Price: 20 cents a dozen; 80 cents a hundred. Order from the Service Department, Board of Education, Box 871, Nashville, Tenn.

WORLD SERVICE LEAFLET

Brief high lights of the work of the American Bible Society are given in a colorful leaflet for distribution to the church on the fourth Sunday in September. The leaflet is entitled "We Can Give Wings to the Word."

"While in our land the Bible is readily available to us," says the leaflet, "there are still 1,000 languages without God's word! The gifts you give, regularly and generously, to Methodist World Service help the Bible to fly across the lofty barriers of language."

Pastors may obtain quantities of this leaflet through the Service Department, 740 Rush St., Chicago 11, Ill.

CALENDAR OF EVENTS

Information for this section should reach the office of The Pastor at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

Sept. 6-13—General Assembly of United Student Christian Council, Oxford, Ohio.

Sept. 8—Reorganization meeting of Board of Hospitals and Homes, Palmer House, 10 A.M., Chicago, Ill.

Sept. 8—Reorganization meeting of the Board of Lay Activities, Congress Hotel, 10 A.M., Chicago, Ill.

Sept. 8—Reorganization meeting of Commission on Chaplains, 10:30 A.M., Chicago, Ill.

Sept. 8—Reorganization meeting of Board of World Peace, Palmer House, 10:30 A.M., Chicago, Ill.

Sept. 9—Reorganization meeting of Board of Temperance, Congress Hotel, 9 A.M., Chicago, Ill.

Sept. 9—Reorganization meeting of Council on World Service and Finance. Congress Hotel, 12:30 P.M., Chicago, Ill.

Sept. 9—Reorganization meeting of Commission on Public Relations and Methodist Information, 10 A.M., Chicago, Ill.

Sept. 9—Organization meeting of Board of Social and Economic Relations, Congress Hotel, 10 A.M., Chicago, Ill.

Sept. 9—Reorganization meeting of Board of Publication, Congress Hotel, Chicago, Ill.

Sept. 9—Joint meeting of boards and public reception, 7:30 P.M., Chicago Temple.

Sept. 10—Meeting of World Service Council and Council of Secretaries, Congress Hotel, 9 A.M., Chicago, Ill.

Sept. 10—Meeting of World Service Council, Congress Hotel, 2 P.M., Chicago, Ill.

Sept. 10—Meeting of Radio and Film Commission, 2 P.M., Chicago, Ill.

Sept. 11—Meeting of Commission on Promotion & Cultivation, 9 A.M., 740 Rush St., Chicago, Ill.

Sept. 11—Meeting of Council of Secretaries, Congress Hotel, 12 M., Chicago, Ill.

Sept. 11—Meeting of Board of Pensions, Conrad Hilton Hotel, 2:30 P.M., Chicago, Ill.

Sept. 28-Oct. 5—Religious Education Week.

Oct. 5—World-wide Communion Sunday.

Oct. 19—World Order Sunday.

Oct. 24—United Nations Day.

Oct. 26—World Temperance Day.

Oct. 31—Reformation Day.

Nov. 9—World Peace Sunday.

Nov. 27—Thanksgiving Day.

Woman's Division

In the 1952-56 quadrennium the Woman's Division of Christian Service will be guided by the theme "That the Kingdom of God May Be Realized," it has been announced. General plans for the next four years are as follows:

"1. *We will seek to grow as Christians.* A new enthusiasm for spiritual values is our first concern. It will enable us to reach all other objectives. It is both personal and collective. To grow as Christians, we need to draw more deeply on the resources of prayer . . . meditation, intelligent use of the Bible and devotional literature; a definite search for a fuller realization of God.

"2. *We will seek to bring others into the Christian fellowship.* . . .

"3. *We will seek with Christians everywhere the sustaining fellowship and power of a world Christian Church.*

"4. *We will use all available resources to work for 'the things that belong unto peace.'* . . .

"5. *We will proclaim the world mission of the church to be God's plan for the redemption of the world.* To this end we will work to make the Lord Jesus Christ known to all peoples everywhere. . . .

"6. *We will accept the price of Christian discipleship.* The cost of discipleship is made clear by Jesus Christ. We will try to apply to ourselves what this means in terms of all of life including: time, service, money, study, prayer, thought, and conviction which may result in suffering and sacrifice."

MISSISSIPPI CONFERENCE BEGINS GROUP INSURANCE

A group insurance plan providing from $1,000 to $3,000 insurance per man was put into operation by members of the Mississippi Conference at the 1952 annual session.

The plan, offered by the Lincoln National Life Insurance Company, will provide services to accepted supplies and special appointments, as well as members in full connection.

General services of the new plan include double indemnity, dismemberment insurance, and disability premium waiver for disability incurred before age 60.

Main features of the plan are:

1. All active members under 61 with a salary of $3,600 or more will be eligible for a $3,000 policy, which will be continued after they retire but reduced by one-half, with a corresponding reduction of premium.

2. All active members under 61 with a salary less than $3,600 will be eligible for a $2,000 policy, under the same plan as above.

3. Ministers between 61 and 71 are eligible for a $1,000 policy, which will not be reduced when they retire.

The cost for each $1,000 insurance is approximately $16.00. The premiums are based on the average age of all those insured. The $16.00 per $1,000 insurance is to be paid by each person the first year, and about $10.00 per $1,000 after that, the difference to be paid by the conference. It is anticipated that the part to be paid by the conference will be covered by dividends.

CHAPLAINS REACH TWO MILLION PEOPLE IN 1951

During 1951 Methodist chaplains serving with the Armed Forces and Veterans Administration preached to 2,239,393 men and women, according to Methodist Information.

The chaplains reported for this period 3,271 professions of faith and 3,771 baptisms. More than one million hospital calls were made and 385,158 personal interviews were held.

NEW BOOKS ON HUMAN RIGHTS

A step-by-step program for individual and community action in the areas of personal liberty, equal opportunity, freedom of expression, and full and equal education, is presented in *You Hold the Key to Human Rights*, a new social action handbook recently issued by the Woman's Division. The authors are Sonya F. Kaufer and Ethel C. Phillips.

The book points out that ". . . even now, many Americans are still encountering discrimination in employment, housing, public services, and at the polls. . . . Many Americans are . . . reluctant to say what they think about domestic and foreign affairs, lest they be branded 'subversive,' socially ostracized, discharged from their jobs."

Based on the Universal Declaration of Human Rights, this book tells how to correct bad social conditions. It offers plans for getting people interested in human rights projects and for organizing them.

You Hold the Key to Human Rights is priced at 50 cents a copy and is available in quantities from Literature Headquarters, Woman's Division of Christian Service, The Methodist Church, 7820 Reading Road, Cincinnati 37, Ohio.

MANUALS ON AFRICA

Two new manuals have been issued recently on Africa for use with primary and junior boys and girls. They are: *Children of the Congo* (50 cents), by Lois Eddy McDonnell and *Making Friends in Africa* (50 cents), by Mildred Magnuson.

Each of the manuals consists of a ten-session unit on the work of The Methodist Church, and are designed to help boys and girls appreciate, and become acquainted with, the peoples of Africa.

An illustrated folder, "When Children Give, 1952-53," has been issued for primary and junior children to be used with missionary units. It shows some of the things that are happening in Africa, and how the church is at work for the rights of American Indians. Single copies: 15 cents; in dozen lots, 8 cents each.

The above materials may be ordered from the branch of The Methodist Publishing House serving your conference.

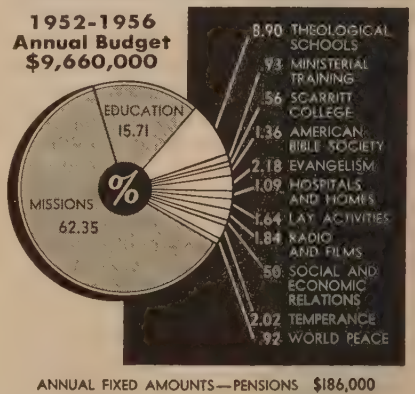
COUNCIL NAMES SECRETARY

Gerald E. Knoff, of Chicago, was recently named executive secretary of the division of Christian education of the National Council of the Churches.

Prior to this appointment, Dr. Knoff served as general director of the National Council's commission on general Christian education as well as associate executive secretary of the division of Christian education. The division's headquarters are at 79 East Adams St., Chicago, Ill.

Dr. Knoff succeeds Dr. Roy G. Ross, who is now an associate general secretary of the National Council.

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR



ANNUAL FIXED AMOUNTS—PENSIONS $186,000
DEACONESS PENSIONS $45,000
THE AMERICAN UNIVERSITY $50,000

The Fountain

ROLE OF PSYCHOLOGY

Psychology cannot be the key of knowledge that opens the door to human salvation. As science, it has a limited but indispensable role to play in the understanding of human nature. As a form of scientism, it can be used, as it has already once in Europe, to reinforce an ideology in which man, as a person, is abolished.

—D. R. G. Owen, in *Scientism, Man, and Religion* (Westminster Press)

THE PERSON DECIDES

. . . No man can be born a second time without his own consent.

—Edwin Lewis, in *Theology and Evangelism* (Tidings)

REASON CANNOT BE DENIED

. . . Reason is a fighting creed. Our inability to find the total scheme as rational as we should like ought not to undermine our satisfaction in such types of rationality as are here. Reason is not merely a process of measuring and arranging what has already happened. More significantly it is an active effort to bring order progressively out of chaos. Frustration accompanies it and incompleteness dogs its footsteps. But to deny the rightness of the effort is to deny the integrity of life itself, and to this length none of us in his normal moments is willing to go.

—Julius Seelye Bixler, in *Education for Adversity* (Harvard University Press)

TWO LIBERTIES

Liberty, according to St. Thomas, is twofold. There is the natural liberty and there is the moral liberty. The former consists in being able to will or not to will at all. The latter consists in being able to choose what is right. The first, most people would be prepared to admit, was a form of liberty; the latter presents more difficulties, especially since liberty is often understood to-day as simply being able to do what one likes.

—Columba Cary-Elwes, in *Law, Liberty and Love* (Devin-Adair)

DEVOTION

Most Gracious Lord, who hast so loved the world that thou gavest thyself to redeem it, and humbly tookest upon thee our nature that thou mightest suffer as man for the sins of men and in it familiarly teach us the truth of our salvation; and mightest invincibly also fortify us against all persecutions, and efficaciously draw us after thee into thine own kingdom, by thy holy life and precious death and glorious resurrection: do thou fill our souls with a sense of this wonderful love, that we may live in thy obedience, die in thy favor, and rise again to rejoice with thee forever in thy glory; who, with the Father and the Holy Ghost, livest and reignest, God and King, world without end.

—*John Wesley's Prayers*, edited by Frederick C. Gill (Abingdon-Cokesbury Press)

TASK AHEAD

Our love for Christ must be able to stand foul odors and loathesome sights, so that we will go down to the gates of hell to save a lost soul.

—Bishop Arthur J. Moore, in an evening address, General Conference, 1952

DOMINANT FAITHS

. . . Statistics may indicate that church membership in the United States stands at an all-time high, with 58 per cent of the population on the rolls, yet a majority of the people do not actively practice their professed faith. A name on the books is neither a worshiper in the pew nor a Christian in the shop or office. The church has lost influence in comparison with other social institutions. Modern civilization is being more decisively shaped by economic policy, political decisions, and public education than by the church. The faiths men live by are more likely to be scientism, nationalism, or materialism than Christianity. . . .

—Harvey Seifert, in *The Church in Community Action* (Abingdon-Cokesbury Press)

LIGHT WHICH SHATTERS

Christianity is precisely that light which shatters the great Western illusion of darkness as it dispels the Hindu view that life is illusory and the Buddhist wintry negativity. Actually the Western prophets of darkness betray a flagrant propensity to bow to Buddhist pessimism and nothingness instead of directing man's vision beyond the spiritual twilight of our era to the springtime of the Eternal. A twittering world can be saved neither through mirage which promises escape from crisis nor by the admonition that men ought to put their heads in the sand, but by critical and empirical exposure of unbelief, and profession of faith in the living God.

—Edward J. Jurji, in *The Christian Interpretation of Religion* (Macmillan Co.)

LEARNING IS HARD

How hard it is to confront the fact that our brilliant research, with all its drugs and radar, cannot heal man's spirit! How hard to admit that mind itself, apart from God, is cankered by mortal pride. . . .

—George A. Buttrick, in *Faith and Education* (Abingdon-Cokesbury Press)

CRISIS: EAST AND WEST

The crisis of Communism exists to the degree in which it has failed to free the peoples that it rules from God. Nobody knows this better than the Communist Party of the Soviet Union. The crisis of the Western world exists to the degree in which it is indifferent to God. It exists to the degree in which the Western world actually shares Communism's materialist vision, is so dazzled by the logic of the materialist interpretation of history, politics and economics, that it fails to grasp that, for it, the only possible answer to the Communist challenge: Faith in God or Faith in Man? is the challenge: Faith in God.

—Whittaker Chambers, in *Witness* (Random House)

Pastors' Reading Guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in the fields of special interest to pastors. These books have been chosen on the basis of scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of *Pastor's Reading Guide* is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selections are in the fields of modern Poetry and Pastoral Care.

AUGUST H. MASON, poet and professor of English, University of Alabama. He is editor of the recent *These Unmusical Days,* a collection of verse by University of Alabama writers.

PAUL B. MAVES, assistant professor of Religious Education, Drew Theological Seminary, and author of *The Best Is Yet to Be.*

CHAD WALSH, professor of English and poet in residence at Beloit College, Beloit, Wis. He is co-founder and co-editor of *The Beloit Poetry Journal,* a quarterly.

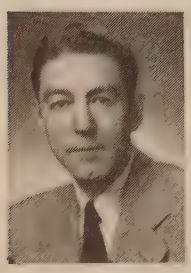
CARROLL A. WISE, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, and author of *Pastoral Counseling: Its Theory and Practice.*

Modern Poetry and the Christian Tradition

—By AMOS N. WILDER

Charles Scribner's Sons, 287 pp., $3.

PROFESSOR Amos N. Wilder, who is a verse writer as well as a New Testament scholar, has lately contributed an important volume to the Bross Library, a series of books on the general subject of the Christian religion published under the direction of the Bross Foundation, Lake Forest, Illinois. Mr. Wilder's book is a chart of the modern world. It is furnished with markings from poetry and is designed to show the direction in which Western culture is moving now in the middle of the twentieth century. It is a hopeful book: from the poetry written this century in France and England and the United States it gathers and brings together a great many indications that the Christian heritage is being rediscovered in this terrible period of the world wars; it repeats the paradoxical statement of William Butler Yeats that belief is renewed constantly in the ordeal of death.



Mason

To say that belief is being renewed in the present age of anxiety implies that Christianity is about to regain a part of the strength it had in some earlier time. Mr. Wilder properly makes explicit what is here implied: his second chapter, "The Background: A Cultural Retrospect," takes us back to the English Reformation in order to bring us forward in a succession of chapters through the period of the Renaissance, the Enlightenment and the Romantic Movement, the time of Darwin and Huxley, and thence to the present age of Hardy, Shaw, and Eliot. The historical course of the book is well planned, but the chapter markings and the section markings within chapters make its execution somewhat unsatisfactory.

Composition cavil aside, Mr. Wilder does conduct his reader instructively through several centuries of a world that is called Christian. He comes toward the twentieth century by way of the puritanism of John Milton, by way of the personalities of William Blake and William Wordsworth and Walt Whitman, by way of poems Catholic, Protestant, and secular: the poems of Gerard Manley Hopkins, Francis Thompson, Victoria Sackville-West, W. H. Auden, Saint-John Perse, Wallace Stevens, Allen Tate, Robert Lowell, and others. Among these others there are some who would seem to be worthy of attention merely because they are phenomena in the Confusion of Tongues which is one manifestation of our cultural crisis.

Mr. Wilder may be right when he says in his Preface that the future of the Christian tradition has to a considerable degree passed into the custody of the secular poets of our time. Here it seems the theologian should be on his guard, should remind himself that there is, for instance, only one T. S. Eliot, as there was but one Hopkins and one Yeats; and earlier, one Herbert, one Cowper, one Shelley.

It is true, of course, that the imitators of Hopkins and Eliot are numerous, as are the conscious Freudians and Marxists. W. H. Auden's writing may well be the forum of the modern consciousness, but how well does it bear the Christian tradition and in what direction? It is important to distinguish between the first-rate genuine and the well-tooled spurious, whether the product in question is prose, or verse, or scientific theory; it is good to remember that Karl Marx was not the Darwin of economics, even though Freud may have been the Copernicus of psychology.

Perhaps Mr. Wilder has remembered these things. On page 256 he says "it is true that the larger part of the most significant poetry of today is ambiguous or heretical if tested by our Christian tradition. But . . . such productions are offering a necessary criticism . . . such productions . . . are, after all, rooted in our religious tradition . . . and in some cases move forward its fuller recovery."

The imperfection of this kind of crisscross conditioning statement is that it means too many different things at the same time. This may be why it is hard to find out from Mr. Wilder's book what the Christian tradition is. His highly judicious way of writing may be justifiable in the name of our most modern abstraction, relativity: he does mention the loss of some absolutes that used to be discoverable in our culture. Or, his way of writing may express plurality of viewpoint, or tolerance, both of which are abstractions that nowadays encourage intellectual anarchy in the universities of the United States.

Mr. Wilder concludes his book with a chapter called "The Surprises of Grace," and on the last page of it quotes the French Christian Catholic poet Charles Péguy: "This people will finish a way they never began. This age, this world, this people will get there along a road they never set out on. And many moreover and thus will take upon themselves and find themselves together in the sacramental forms."—***August H. Mason***

IF THIS book is widely read, it will do a great deal to bridge the chasm between the poet in his garret and the church down the street. Generally speaking, modern poetry and the present-day church regard each other with mutual suspicion. The typical churchman, if he reads contemporary verse at all, avoids "that crazy stuff" and chooses the living poets who most closely resemble the dead poets of the nineteenth century. As for the really "modern" poet, he is likely to feel that the church is incurably wedded to thought forms and attitudes of a departed era.

Professor Wilder very convincingly demonstrates: (1) That the most significant poetry written in England and America during the twentieth century comes not from the traditionalists—good as some of them, such as Robert Frost, indubitably are—but from the tortured, obscure, bewildering assembly that is headed by Eliot, Pound, and Auden. It is writers such as these who are fully sensitive to the crisis of the age and respond to its depth and urgency. (2) That there is much religion, some of it essentially Christian, outside the walls of the church down the street. Many of the poets who are seldom read by church people, and who indeed do not consider themselves Christians, are writing with a spiritual and psychological depth that shows a subterranean link with the Christian tradition.

All in all, the book is an excellent study of the workings of the Holy Spirit in unlikely places. One leaves it with the impression that many Christians have been too narrow in their attempt to ascertain which way the holy Wind is blowing. —***Chad Walsh***

One Little Boy

—By DOROTHY W. BARUCH

Julian Press, 242 pp., $3.50.

HERE is high drama artistically portrayed. When the book arrived I read it through in one sitting, unwilling to lay it down. In almost every respect it fulfils Aristotle's canons for tragedy as set forth in the *Poetics*. It has a beginning, a middle, and an end, which makes it an esthetic whole. It has conflict, suspense, and a climax followed by a denouement. The experience of reading it helps to purge the sensitive person of pity and fear, preparing him to be a better parent, a better husband, and a better pastor. Although this is the story of one little boy taken out of her files, Dorothy Baruch has transmuted it into a universal experience in which we see ourselves mirrored and explained, if we have the courage to look.

Maves

Although religion is not mentioned, this is basically a Christian and not a Greek tragedy. The conflict here is between redemptive love and original sin rather than between a man and his Fate. Through the vicarious atonement this love broke the power of sin and death and released new life. One little boy found the Word had become flesh. I wondered as I read how more ministers who bear the name of Christ could find the inner grace and attain the professional competence which would make their preaching more than sounding brass. That is one of the moot questions of our time in theological education, but to have them read such books as this may help.—***Paul B. Maves***

PASTORS often ask, What really goes on in a psychotherapeutic process? Many books give only a general description of the process. Here is a book which gives a vivid, concrete picture of psychotherapy with one little boy. Kenneth first saw the therapist, who is the author, as a seven-year-old boy. At that time he was very withdrawn, suffered from asthma, and was failing in school. With amazing skill and sometimes with short pithy sentences, which carry a world of meaning, the author unfolds the story of the resolution of his emotional conflicts.

Wise

Why should a busy pastor read this book? For one thing, to catch something of its spirit of love and understanding. There is nothing mechanical in the picture of the therapist helping this boy to work his way into intense feelings of fear and guilt and hate. It is a process requiring deep understanding, empathy, affection, patience, courage. Here is portrayed a deep sensitivity to suffering, not only physical but primarily emotional and spiritual suffering. At first, this boy was so frightened that he could say only a few words. Gradually, he grew in sufficient strength and developed enough security in the therapist that he could express deep fearful hostilities openly.

Another reason for the busy pastor's reading this book is the insight it carries into the emotional life of the child and of the adult. Here we see clearly the intricate and sensitive processes by which a child senses the feelings of his parents, what those feelings do to him, what he makes out of them, and how they lead him to respond to his parents and to others. The first sentence of the book is typical: "He knew from the beginning that his father and mother were having trouble. It came to him at night from their room across the hall." In concrete fashion we see the meaning of love and rejection, of fear, guilt, hostility, of how these feelings combine to lead a child to withdraw into himself, to develop asthma, to fail in school, and to be generally very unhappy. And we also see the dangers and difficulties, and yet the real possibilities in helping a child to gain freedom from these negative feelings so that he may achieve a higher degree of happiness and health.

For the pastor, this book may have a religious significance. What is the relation of Kenneth's experience to the Christian concepts of sin and salvation? What is the significance of this therapeutic process for the Christian belief in love and faith and redemption? Are we witnessing in the therapeutic process as portrayed in this book a purely secular process, or is it a process revealing something of the image of God in man? How do we interpret the fact that a boy can be made ill by relationships that arouse fear and hate, and may be cured by relationships of love and understanding without the use of techniques which the pastor is likely to feel essential? Certainly this book represents and illustrates a growing movement in the area of emotional and spiritual relations that neither the pastor nor the theologian can ignore.—***Carroll A. Wise***

Current Literature on Pastoral Care

A Review by CARROLL A. WISE

The author is professor of Pastoral Psychology and Counseling, Garrett Biblical Institute.

WE shall begin this quarterly survey by looking at three books in the field of marriage. We have had many books on the sexual side of marriage, but now comes one which definitely studies the theology of the sexual relation in marriage. It is *The Mystery of Love and Marriage* by Derrick Sherwin Bailey. Using the biblical concept of "one flesh," the author discusses the Christian significance of the sexual union, the problem of divorce, marriage and the resurrection, the symbolic meaning of the sexual union, procreation and second marriage. It is a stimulating and helpful book and will be appreciated by many ministers for both preaching and counseling.

A book which contains discussions on marriage adjustments previously published in national magazines is one by David R. Mace, *Marriage: The Art of Lasting Love.* Written in a light, readable style, it is sound in its insights and positive in its emphasis, and should be of value to many young married couples. It would be useful as a basis for discussion groups.

A more comprehensive work in a different vein is *Men, Women and Morals* by Sylvanus M. Duvall. This book studies sex morality by asking, "What is the effect of the sexual act on the persons concerned?" If the effect seems beneficient, the act would be considered moral; if harmful, immoral. It is an attempt to analyze the effects of sexual relationships both within and outside of marriage. In general, the author's opinions and conclusions support the traditional Christian views of sexual morality. It would seem that the book would be greatly strengthened by giving more consideration to the motivation of sexual acts in terms of personality dynamics. There is a great deal of material here that could serve as a basis for discussion in youth groups.

Religion and Health

Books continue to appear in the field of religion and health. Here is a reissue of a book first published in 1936 which has been out of print for some time. It is Anton T. Boisen's *The Exploration of the Inner World.* The author pioneered in the study of the relation of religion to mental illness, particularly to that type of illness known as schizophrenia. He is one of the founders of the clinical training movement for theological students. He is also a mind of scholarly dimensions, both in religion and in psychiatry. Having had a firsthand experience with mental illness, then having served as a hospital chaplain and research worker, he is especially well fitted to interpret the religious significance of these experiences. This book has already made a real contribution in the field of the psychology of religion. The publishers are to be congratulated for their wisdom in making it available again.

From the pen of a physician who has had a long experience as a missionary there comes a volume on *Religion, Healing and Health.* James Dale Van Buskirk is the author. He combines a deep religious interest with his medical point of view. The book is a brief survey of the field of psychosomatic medicine, faith-healing cults, healing movements within the church, and the curative and preventive power of religion as the author sees them.

Counseling

Moving into the field of counseling, we find a voluminous work, *Readings in Counseling* edited by Karl P. Zerfoss. This book contains hundreds of selected "readings" of various lengths, from over 160 books and journals. The material is well organized under major and minor headings. The reader will not find here a comprehensive discussion of any topic, but rather representative points of view on many topics. He will be introduced to many authors; thus he can judge for himself whether or not he wishes to read them more thoroughly. It is an excellent source book.

A companion volume is *Readings in Group Work* edited by Dorothea F. Sullivan. This is another valuable source book in a field closely related to the ministry. The group worker is defined in this book as one whose main interest is group process in its relational aspects. In these terms, the pastor ought to be a skilled group worker, as the relational aspects of his task are among the most important, although almost totally unrecognized as such. This is by way of saying that this book would serve both as an excellent introduction and as a basis for deeper study of the processes of group work. Its material is drawn from authoritative sources; it is comprehensive in scope and rich in insights.

Psychiatry

Several volumes claim our attention in the field of psychiatry. Dr. Edward A. Strecker, a psychiatrist of long and varied experience, has given us *Basic Psychiatry.* This book is intended for the general reader. The style is nontechnical, the material reliable, and the field of psychiatry is comprehensively covered. It has a positive attitude toward religion and offers many suggestions for the prevention of mental illness. There are several sections dealing with children, and a chapter on psychiatry of war. The busy pastor who wants a helpful discussion of the field of psychiatry will find it here.

A book of smaller scope but with a message, is *The Battle for Mental Health* by James C. Moloney. The author, a psychoanalyst, is concerned with the high incidence of mental illness today. He sees one approach to the problem in the way in which expectant mothers are handled, babies are cared for, young mothers and fathers helped to understand and handle their emotional reactions to each other and to their child. A plea is made for the extension of the methods used at the Cornelian Corner in Detroit. This is a book of real interest to young couples who are about to be parents. If the author's beliefs are correct, they have some profound implications for the development of Christian personality.

Alcohol continues to claim the interest of the scientist as well as the alcoholic. In *Alcohol, Culture, and Society* by Clarence H. Patrick, we have a study of the alcohol problem from the point of view of cultural customs and traditions. The author, a sociologists, comes to the conclusion that though other factors such as physical and psychological are important, the cultural aspect is more so because it determines the type of responses which men may make and the satisfactions

Coming in October... the ALL-NEW materials for Methodist Youth!

STUDIES IN CHRISTIAN LIVING

This new 64-page quarterly will present the Group Graded Lessons for Seniors (15-18) beginning in October . . . replacing the monthly HIGHROAD. Each issue contains material for thirteen Sundays adaptable to a variety of individual and class uses. The lessons emphasize the use of the Bible in everyday life and encourage consistent, systematic Bible study.

STUDIES IN CHRISTIAN LIVING is the lesson magazine Methodist Seniors have been wanting . . . attractively arranged in a convenient size, well illustrated, designed to capture and build their interest, and enclosed in a durable semi-permanent binding for their library.

per quarter, 30¢
annual subscription, $1.50

TWELVE/FIFTEEN

The sparkling, all-new 12-page weekly story paper for ALL Intermediates—replacing both BOYS TODAY and GIRLS TODAY—designed for spiritual enrichment through home reading.

TWELVE/FIFTEEN is filled with choice fiction, picture-stories, timely articles, puzzles and games, activities, and guidance for Bible reading and personal prayer life. It helps boys and girls to use their leisure time constructively, to form Christian attitudes, to learn about themselves and their world, to appreciate their church and its work.

TWELVE/FIFTEEN is a large size, written and illustrated by some of America's best-known artists and writers. Coming in October.

per quarter, 30¢
annual subscription, $1.50

ROUNDTABLE

The all-new 64-page monthly magazine for youth leaders in the Senior and Older Youth departments of the MYF. ROUNDTABLE carries worship resources for use with STUDIES IN CHRISTIAN LIVING (Seniors) and CHRISTIAN ACTION (Older Youth), suggestions for officers and counselors, evening meeting materials for both Seniors and Older Youth, and a special series of youth forums.

ROUNDTABLE brings you the program helps and curriculum materials to put the MYF on its feet and keep it growing. Be sure to provide copies for each member of the MYF council—officers, teachers, counselor, and commission chairmen—in both the Senior and Older Youth departments.

per quarter, 40¢
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they may seek. He sees individual control to be dependent on social control, and discusses social controls which he believes will be effective. Religion and the church is seen to be a potent force in such control.

Psychoanalysis

Finally there are two technical books in the field of psychoanalysis. *The Yearbook of Psychoanalysis, Volume 7*, edited by Sander Lorand, is one of a series of annual volumes in which outstanding papers from journals are collected. These volumes thus represent some of the best thought in the field from year to year. This collection includes articles on the ego, the dream, the relation of psychoanalysis to social science, and other aspects of personality dynamics. Significantly enough, there is a paper on bureaucracy! Many of the papers are technical in style.

In *Psychoanalytic Explorations in Art* by Ernest Kris, a psychoanalyst discusses the unconscious dynamic processes which find expression in various artistic forms. There is a chapter on the psychological processes of the artist, on the art of the insane, on the comic, on literary criticism, and on inspiration. There are many references to religious interpretation of art and artistic impulses. The book is technical in style, and would be of value to those who have a special interest in this field.

Pamphlets

Public Affairs Pamphlet No. 183 is concerned with the Aid to Dependent Children program. Science Research Associates, Inc. (Chicago), continues to produce material in the field of life adjustment. One deals with the child and radio, comics and movies, another with life with brothers and sisters, another with good manners, and another discusses the problems of baby-sitting. Several deal with personality and school adjustments, one with delinquency and one with parents and teachers as partners. Some of these pamphlets provide an excellent basis for group discussions of various life problems.

DERRICK SHERWIN BAILEY, *The Mystery of Love and Marriage*. Harper & Bros., 145 pp., $2

ANTON T. BOISEN, *The Exploration of the Inner World*. Harper & Bros., 322 pp., $4

JAMES DALE VAN BUSKIRK, *Religion, Healing and Health*. Macmillan Co., 153 pp., $2.50

SYLVANUS M. DUVALL, *Men, Women and Morals*. Association Press, 336 pp., $3.75

ERNEST KRIS, *Psychoanalytic Explorations in Art*. International Universities Press, 358 pp., $7.50

SANDER LORAND, ed., *The Yearbook of Psychoanalysis, Vol. 7*. International Universities Press, 271 pp., $7.50

DAVID R. MACE, *Marriage: The Art of Lasting Love*. Doubleday & Co., 210 pp., $2.75

JAMES C. MOLONEY, *The Battle for Mental Health*. Philosophical Library, 105 pp., $3.50

CLARENCE H. PATRICK, *Alcohol, Culture, and Society*. Duke University Press, 176 pp., $5

EDWARD A. STRECKER, *Basic Psychiatry*. Random House, 473 pp., $3.75

DOROTHEA F. SULLIVAN, *Readings in Group Work*. Association Press, 438 pp., $4.50

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The Strength of Protestantism

A PROTESTANT MANIFESTO, *by Winfred E. Garrison. Abingdon-Cokesbury Press, 207 pp., $2.75.*

A number of books have been written about Protestantism, but none that I have seen have so adequately come to grips with the fundamental problems with which Winfred E. Garrison deals in *A Protestant Manifesto.* The affirmations which Protestants hold in common and their relationship to religious liberty and a free and democratic society are presented in bold relief. He sets forth also the positions which all Protestants must reject in order to guarantee both civil and religious liberty.

Dr. Garrison goes back into the soil out of which Protestantism developed and gives the reader a cursory glance at the factors which gave it birth. He makes it abundantly clear that the strength of Protestantism is not in a hard and fast creed that attempts to express finality, but rather is common affirmations that are products of a movement, and not of a hierarchy that passed them down as absolutes.

This book is a document of carefully weighed data, bringing to light the corporate strength of Protestantism, the general principles it affirms, despite its divisiveness, and the value of those principles in the religious and cultural life of America. Protestants hold in common, for example, affirmations concerning God and Christ, man and his intrinsic worth, worship, prayer, sacraments, the church and the ministry, the sufficiency of Scripture, the priesthood of all believers, and the freedom and vocation of the Christian man.

The book is somewhat of a warning to Protestants in that it presents the necessity of a vigorous Protestant movement in the interest of the principles which Protestantism affirms as a guarantee in the days ahead of the liberties we cherish both in church and state. Garrison points out as dangerous the Roman Catholic emphasis upon the authority of the church and upon the concentration of the church's authority in a hierarchy. This has led to many practices which in turn have operated to reinforce this centralization of authority and to set the clergy above the laity as a ruling class.

It is frequently said by critics of Protestantism that, because of its divisiveness into so many branches, it has not been able to develop any basic body of beliefs on which there is common agreement. Garrison's book ably answers such accusations. It should be in the hands of every pastor, lay leader, church school teacher, and every other churchman who has any responsibility for leadership in a Protestant church. The book contains enriching material for a series of sermons or addresses, dealing with the affirmations of Protestantism. It can be profitably used as a text for a study course for leaders in the church; classes for church membership would find it richly rewarding; and any person interested in clarifying his own faith as a Protestant will discover it to be a most intriguing and worth-while book.—***Prince A. Taylor, Jr.***

Rationalism Brings Ruin

GERMAN PROTESTANTISM SINCE LUTHER, *by Andrew L. Drummond. Epworth Press. 282 pp., 22 s. 6 d.*

Covering German Protestantism since Luther is a mammoth task, and Mr. Drummond has tackled this job with sweeping verve. His array of detail and summarization is at times frustratingly confusing and at times sharply illuminating.

Assuming the reader already has a knowledge of Luther, the author surveys the dogmatic hardening of Lutheranism, describes the pietism which "helped to thaw the ice that had frozen the German spirit," and then takes up rationalism and its numerous spawn. Schleiermacher emerges as the "renovator of German Protestantism" but leaves the door open for "psychologism" and the "strong delusions" of emotion. Hegel carries the banner of rationalism further and surrenders the "conviction of the Historic Church that Christ is unique." By maintaining that "the real is rational and the rational real," Hegel bequeathes "a mental mechanism that lent itself to the rationalization of the most diverse schemes, ranging from the neo-Prussian theory of State Absolutism to the economic maternalism of Marx." In the wake of Hegel comes Harnack, the social gospel, and enslavement. "The logical end of Adolf Harnack and his Social Gospel is Adolph Hitler and his Nazism."

Mr. Drummond divides his book into two parts. In the first part he pursues the intellectual story and in the second the story of the church in relation to the state. Throughout the book he sees in the history of dogmatism, pietism, rationalism, and social gospelism a weakening of Christian belief and spirit and a growing compromise with and subservience to the state. He sees Karl Barth and the Confessional Church standing like a rock against the flood. His best chapters are the two in which he depicts the struggles of the Confessing Church against statism which "demonstrated the vitality of the German Evangelicals; the Reformation was, after all, not in vain."

The book contains anecdotal flashes and interpretations that are enlightening and useful to the student and minister. They are often intriguing enough to stimulate desire for further reading. But the book is a survey with a staggering welter of nonassimilable detail and generalizations. "Every great German figure of note in philosophy, religion, and national life is brought into relation with the developing story," says the jacket blurb. This is true.

The story spans four centuries; the book covers less than 300 pages. Consequently, Leibniz who is called the "mastermind" of "the most powerful impulse toward rationalism" is summarized in a single page. Nietzsche, whose philosophy is called a "Protestant event," and scores of others are squeezed into a paragraph or two. Generalities are, of course, inevitable. Lutheran scholasticism, pietism, rationalism, naturalism, and other isms are neither analyzed nor explained. The major thesis—that Lutheran territorialism and post-Reformation theological developments "logically" led to statism—is insufficiently substantiated. The fact that totalitarianism has developed in countries with no Lutheran background is scarcely considered.—***Clyde L. Manschreck***

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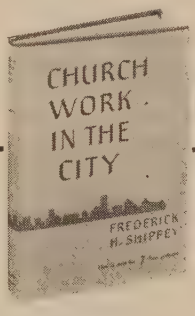

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Faiths of the Testaments

TWO TYPES OF FAITH, *by Martin Buber. Macmillan Co., 177 pp., $2.50.*

Any book of Buber's is worth reading. He stands as one of the great and devoted scholars of our time. No other contemporary Jew has understood Christian faith with greater sensitivity nor been more richly suggestive in his challenges to it. His treatment of the Old Testament understanding of Israel's relation to God remains a continuing source of insight to Christian and Jewish scholars alike.

The theme of this book is that the characteristic faith of the Old Testament, expressed by the Hebrew word *emunah*, is fundamentally different in origin and in kind from the faith that characterizes the New Testament, symbolized by the Greek word *pistis*. *Emunah*, for ancient Israel, was an experienced relationship with God, a persevering in trust, an attitude that grew out of Israel's history and as a nation guided by God. Israel might, and often did, fail in fulness of trust; but *belief that* God existed was never her problem. The essence of *pistis*, on the other hand, was *belief* that something was true. In the New Testament it is the *belief that* Jesus is Son of God. Such faith grows out of an act of acceptance of something as true. Its characteristic quality, therefore, is that of "knowing" rather than of trusting.

Within the New Testament Buber believes that the Synoptic Gospels make it clear that Jesus himself lived and taught within the relationship of *emunah*. Yet the New Testament as a whole shifts the emphasis from *emunah* to *pistis*. The important matter becomes *belief that* Christ is Lord. One recognizes at once the theme made popular by Strauss and by Renan that one must distinguish between the religion *of* Jesus and the religion *about* Jesus, but Buber makes no attempt to deal with Christian criticisms of that facile contrast. Buber's sympathy is with a Christianity centered in Jesus' eschatalogical understanding rather than with what he sees as the "Gnostic" Christianity of Paul.

The value of the book is manyfold. Not only does it give a Jewish scholar's understanding of Christianity, but it is rich in its insights as it deals with Old Testament materials and always provocative, in the best sense, in its handling of New Testament passages. It is of very real value, too, in helping the Christian mind to distinguish between a merely propositional view of truth and a view of truth as a profoundly personal relation with God which illuminates the particular truths of our experience.

This reader finds Buber's contrast between two *fundamentally different kinds* of faith overdrawn. Surely the Old Testament has, or presupposes, its *be-*

lief that God appeared to Moses (e.g., Exodus 4), and its *belief that* Yahweh was indeed truly God (e.g., Isaiah 43); and just as certainly the New Testament is concerned with the faith relationship with God that becomes possible through the belief that God has indeed spoken through Jesus Christ. It would be more accurate, therefore, in this reader's judgment, to speak of different emphases in Old and New Testaments rather than of two fundamentally different types of faith.—***Edward T. Ramsdell***

How to End the Mink Coat Era

THE RETURN TO MORALITY, *by Charles W. Tobey. Doubleday & Co., 123 pp., $2.*

THE MORAL CONDUCT OF A CHRISTIAN, *by Lindsay Dewar. Morehouse-Gorham Co., 130 pp., $2.25.*

The Return to Morality, by Senator Charles W. Tobey, "God's angry man" of the Senate Crime Investigating Committee, is a clarion summons to try to retrieve the moral splendor so dimmed in our present conditions. The Senator from New Hampshire writes with befitting sternness, his unsheathed rapier flashing like a keen and surgically clean scalpel.

With scandals breaking right and left at the seat of our national government, and with widespread flouting of the most common decencies among our youth and their elders, this small book raises a lusty shout to remind us that our moral heritage can be reclaimed if we bestir ourselves at once with proper zeal and forthrightness.

One feels the moral sincerity and the prophetic fervor of the author as the book unfolds. This is no casual pipsqueak venturing to rouse a few sleepers in the night. It is the clamor of a righteous man who takes to words and printer's ink as Paul Revere spurred his horse to rouse a smaller audience generations ago.

If parents would rear their teen-agers to respect and follow the righteous indignation that shines in this book, and if our citizens would make their patriotism a daily ritual of honest and helpful living, the era of mink coats and influence-peddling could yet yield to the placing of an angel with a flaming sword of justice hard by the Lincoln

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Memorial, or, better still, shadowing the portals at 1600 Pennsylvania Avenue.

Without morality, democracy's days are numbered. It will not be Senator Tobey's fault if we let the moving hand complete the stern sentence against the wall of our Belshazzar's feast, in New York City, in Washington, and in points west and south.

The Moral Conduct of a Christian is published at a time when we have been brought face to face with vexing immoralities all around us. The Christian would do well to ask himself how much he knows concerning the moral foundations of his life and his surroundings.

The author is Principal of Bishops' College, Cheshunt, and Honorary Canon of St. Albans, and the book is designed to be helpful to the vast number of those who have never studied a formal course in ethics, and to deal briefly with the moral teachings of Christianity. Many Christians are perplexed by moral problems, and many who are not Christians are conscious of a need for the anchors that ethics could provide them in the midst of tempests. Both groups should find this book valuable. The book is written with the reasoned industry of a teacher and is a clear and thoughtful presentation that the earnest reader will find helpful indeed. Noting the decay of religious belief in many, the author yet reminds us how essential religion is as a basis of morality. It is pointed out that obedience to the will of God is the foundation of moral conduct. All human beings are equally valuable to God. The inward is of greater moral value than the outward, and material things are of lesser importance than the spiritual. Faith is morally necessary; hypocrisy is morally dangerous. Forgiveness is morally necessary, and love is the great unifying principle of ethics.

The moral power of the Holy Spirit and the light and guidance of the Holy Spirit are stressed. The author does not forget to notice the importance of economic and industrial problems, and faces the strain that war places upon morals. He does not neglect to consider betting and gambling, euthanasia, and certain other moral problems.

If some lift their eyebrows at the inclusion of a brief discussion of Christian casuistry, they will at least applaud the sanity of the later definition of conscience, not as "the voice of God in the soul" but as "man's capacity for hearing the voice of God." This capacity, the principal avers rightly, needs to be educated, and therein is like other human capacities.

This book might profitably be taken up when one has laid Senator Tobey's book down. What a difference it might have made if those who occasioned the Senator's ire could have been schooled in *The Moral Conduct of a Christian* in their formative years!—***Robert Caspar Lintner***

What Is Preaching?

EFFECTIVE PREACHING, *by Thomas V. Liske. Macmillan Co., 293 pp., $3.50.*

THE SECRET OF PULPIT POWER, *by Simon Blocker. William B. Eerdmans Publishing Co., 209 pp., $3.*

Here are two books which will be helpful to any student of homiletics. The more comprehensive of the two is *Effective Preaching. The Secret of Pulpit Power* is purposely limited in its subject matter.

The language of the former frequently indicates that it was written for Roman Catholic priests. However, there are stimulating ideas which would be rewarding for any reader. Blocker deliberately and purposely discusses a thematic sermon, giving numerous illustrations which are very helpful.

Liske points out that "the priest has the advantage of possessing the truth. Vital and interesting subject matter assists the effectiveness of the speaker tremendously." Liske, however, is speaking for both Protestant and Roman Catholic when he insists that "true preaching is communication and not recitation." He adds we should "have no unprepared, no poorly delivered sermons."

The directions for becoming an effective speaker in the pulpit include: mental directness; the conviction that we must achieve something when we speak; the purpose of a definite result in each message; alertness to the response to the congregation.

Many contemporary writers would disagree with Liske when he says that "each priest must be a little bit of an actor." There are those who would insist there must be no "acting" in the pulpit. Others would go to the precisely opposite extreme and say that all effective speaking now must demonstrate the basic qualities of the effective actor.

Blocker emphasizes the vital importance of Bible preaching. When he deals with the secret of pulpit power through thematic Christian preaching, he is thinking essentially of biblical themes.

"What the world needs is not a moratorium on preaching, but a revival of Biblical, Christ-centered, spirit empowered preaching by redeemed men who know their Bible. Firsthand knowledge of the Bible is the firm foundation on which a preacher can erect the temple of truth which will draw humanity to its holy light."

Immediately one sees the first notable contrast between these two books. Liske is constantly talking of truth since he feels that the church has the truth, and in his sermons the priest is to present the truth which the church possesses.

Blocker is very critical of those who anticipate drawing large crowds to hear them because of their use of humor unfit for the pulpit. In this both he and Liske would be heartily agreed. Preaching is far too serious a matter to expect changed lives as the result of superficial humor.

While both these men would readily agree that the techniques of modern psychology are useful and in order, preaching must be something far deeper than a technique and far more vital than a method.

One of the most helpful parts of Blocker's book is the actual presentation of thematic sermons for the student to use as patterns and suggestions for further study.—***G. Ray Jordan***

Four Words: Their Meanings

BIBLE KEY WORDS (from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*), *translated and edited by J. R. Coates. Harper & Bros., 323 pp., $4.*

The title *Bible Key Words* is unfortunate. It suggests a more comprehensive coverage of important "key words" than is offered; on the other hand, it smacks of the elementary, superficial, and conventional, suggesting something very much less important and substantial than the actual contents of the volume. Only when one reads the rest of the title, and then only if he knows what the *Theologisches Wörterbuch zum Neuen Testament* is, will he know what he should expect. Certainly one who hopes to find in the book an elementary Bible dictionary will be bewildered. The mass of linguistic material, important for one who really wants to find out what the Bible means, is not easy reading even for a person who knows both Greek and Hebrew languages.

It might have been made clearer and more helpful by a better arrangement of the material at some points. Under the word "Church," for example, the order of chapters is utterly illogical: the treatment of the Old Testament and Judaism is brought in after the discussion of the New Testament and then followed by a chapter on etymology. In the treatment of "Righteousness," which incidentally includes much more than our word righteousness covers, the separate discussion of each noun, adjective, and verb from the same root, reviewing under each the Old Testament, Greek and Hellenistic, Rabbinic, and New Testament usage, involves much repetition and separation of things that belong together.

One wishes that the translator might also have done some radical editing while he was about it, but that would be too much to ask. The translation is well done, in clear and idiomatic English. The antiquated system of transliterating Hebrew is only a minor annoyance. Why, by the way, should Hebrew be transliterated when Greek is not? The addition of works in English to the bibliographies and footnotes is helpful, and it is no objection to remark that no two editors would have picked out the same references.

It was not a bad idea to make available for those who do not read German some of the major articles in the TWNT, not only for the value of the particular articles presented but also to whet the appetite for more. On the importance of the TWNT itself it is surely unnecessary to say anything here. Just why these particular articles were chosen is a question of no moment. They are all important, and one notes with interest that they are to be followed by others. Each article is treated as a book, with a preface by the translator, table of contents, etc.

As to the articles themselves, there is not space here for extended comment. The treatment of "Love" in the Old Testament by Gottfried Quell covers the ground adequately but is weakened by a tendency to depreciate such books as Deuteronomy and Hosea and by an insistence on regarding love as a spontaneous feeling, which makes the commandment to love God and one's neighbor unrealistic and unnecessarily paradoxical. Stauffer's exposition of love in the New Testament is more satisfying.

The chapter on the Church by K. L. Schmidt is not only badly arranged, as already noted, but devotes far too much space to answering, not very successfully, the arguments of the author's critics.

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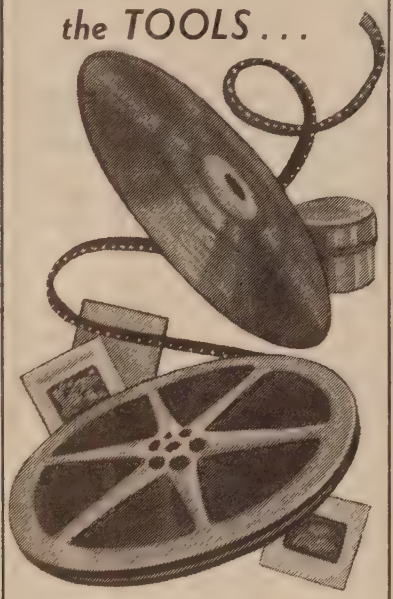

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A whole chapter is wasted on a quite futile effort to substantiate and explain Matthew 16:18 and 18:17. To get a balanced and adequate conception of the meaning of the church in the Old and New Testaments from this article one would have to examine the material itself, discounting heavily the author's peculiar theories and arguments. A large amount of material, however, is assembled.

Four scholars have contributed to the article on Sin: Gottfried Quell, Georg Bertram, Gustav Stählin, and Walter Grundmann. In spite of this fact, there is less repetition and confusion in this article than in some of the others, and the distinctive aspects of the Christian concept of sin stand out clearly. The etymological discussion of Hebrew words involves some fanciful exegesis, but this will not seriously mislead many readers.

The final article on Righteousness has already been criticized on the ground of poor arrangement. The necessity of painstaking study is perhaps even greater here than in the other articles, but it will be found rewarding, especially for one who would understand what Paul means by justification. The final discussion of the verb *dikaioun* was to this reviewer the most satisfying thing in the whole book.—***Millar Burrows***

A Philosopher's Religious Faith

HUMANITY AND DEITY, *by Wilbur Marshall Urban. Macmillan Co., 479 pp., $5.50.*

Dr. Urban is a distinguished "elder statesman" among contemporary philosophers. The basic thesis of his philosophy—that value is the key to reality (cf. *The Intelligible World,* 1929)—underlies the present approach to the problems of religious knowledge and the relation of religion to language, science, and the humanities.

The stated purpose of the book is that of seeking for an interpretation of religion which will be intellectually tenable while avoiding extreme rationalism. This involves a critique of contrasting current views; namely, the view of the "crisis theologians" who tend to deny a rational-natural approach to religion and to rely on faith, and the view of the logical positivists who declare that the affirmations of religion are unverifiable and therefore meaningless, pseudo-propositions.

Urban maintains that there are rational and natural "witnesses" for the existence of God. He seeks to avoid the extreme transcendentalism usually associated with Barth (and, less accurately, with Brunner) and to allow for the propositional genuineness—i.e., the rational significance—of religious claims. To support his basic claim, he undertakes an extended critical analysis of the classical arguments for the existence of God, chiefly in their Thomist formulations. Of these, the ontological argument, based on the idea of necessary and perfect being (*ens perfectissimum*), is held to be most significant: the natural thrust of the human mind is toward the conception of such a being. These "proofs" are significant in that they have evidential value; rightly interpreted, they provide "sufficient proof" or "proof beyond reasonable doubt" despite the fact that they fall short of absolute demonstration.

These rational and natural witnesses for God must, however, be interpreted and related to other fields of knowledge. This calls forth a lengthy discussion of the philosophy of language and symbolism, followed by chapters on religion and the sciences and humanities. The latter are, in my opinion, the best in the book.

How evaluate this volume? It is to Urban's credit that he turns in his riper years to this effort to bring philosophy and theology closer together. No philosopher can afford to neglect the "ultimate" questions posed by theology; similarly, no theologian can afford to neglect the philosophical implications of the claims of faith.

Certain questions, however, arise concerning the claim for the inseparability of being and value. Even if it be granted that in God absolute Being and perfect Goodness coincide: what of any lower level? Urban states explicitly that "the Good and the existent are one." This, however, seems to lead in the direction of interpreting evil either as error or as nonbeing, or else opening the way for an optimistic view that "this is the best of all possible worlds." In either case it is an oversimplification which hardly does justice to the problem of evil.

Again, Urban seems to equate eternity and teleology, calling each "the time-form of value." At this point some clarification is called for. If, further, "eternity" means non-temporality or timelessness, as he seems to suggest, it is difficult to see what can be meant by calling it a "time-form."

Some other statements are also open to question. It is hardly the case that Emil Brunner would "eliminate the rational from religion," as Urban claims. One needs only to recall here Brunner's famous exchange with Barth over the question of natural theology. Whether Brunner allows sufficient room for reason is another question, but he does not reject the rational as such. Urban's criticisms of pragmatism, further, do not allow adequately for the real values of this philosophical system, especially in its formulation by William James.

On the whole this book presents a stimulating discussion of a significant problem in current thought. At the same time the argument needs to be carefully weighed because of the danger of slipping over from objective analysis into apologetic for a point of view. It is not a book for beginners either in theology or philosophy. Still less is it intended for one who is searching for God. Rather it is intended for him who has a grounding in faith or philosophy or both. For the believer, the book seeks to trace out the metaphysical grounding of religion; for the philosopher, to reveal the intellectual or rational significance of faith.

Whether one agrees or disagrees with the central thesis or the specific arguments supporting it, however, this book needs to be seriously contemplated by those who would interpret the profounder intellectual levels of religion to the modern mind and by those who might too hastily dismiss religion as beneath the dignity of thinking men.—***Henry E. Kolbe***

Vestiges of Puritanism

THE PURITAN HERITAGE, *by George M. Stephenson. Macmillan Co., 282 pp., $3.50.*

This book, written by a professor of history at the University of Minnesota, is really a history of American religious culture up to the Civil War. It should therefore appeal to most of us ministers, for we are woefully ignorant of American church history, especially in the wider areas beyond our own denominational interests.

Professor Stephenson describes the American beginnings of most of the great Protestant denominations, the Great Awakening and subsequent revival movements, the Christianizing of the frontier, and the agencies raised up to accomplish that task. He discusses the growth of theological liberalism and the Unitarian movement, and there are interesting chapters on anti-masonry and the religious effects of heavy immigration from Lutheran and Roman Catholic countries. Various organized efforts to control public morality in such matters as temperance and Sabbath observance are noticed; and the last two chapters set forth—rather fairly, it seems—the extent to which churches and churchmen were involved in the struggle over slavery.

The author would have us ponder the institutions and movements which have had a determining influence on the national character. He fears that modern America has about lost the Puritan heritage of high moral standards, the cultivation of "Christian intelligence," and trust in something greater than science and machines. One portion of the inheritance is still left us, however: civil and religious freedom; it is this element which provides the main unifying concept of the book. The author never explicitly defines Puritanism in such a way as to show why he includes so many heterogeneous phenomena within its "heritage." The explanation is implied, however: Puritanism is the quintessence of Protestantism; the "fundamental tenet" of the Reformation was the "right of private judgment," the "priesthood of the common man"; then America, "the common man's Utopia," created the conditions which brought Protestantism (via Puritanism) to its true end in democracy and the separation of church and state. This interpretation of Protestantism is, however, open to serious question.

The book is intended for popular consumption; nevertheless, extensive use is made of contemporary materials, such as letters, memoirs, pamphlets, and novels. The author is farthest from his sources when dealing with the European background and tends to fall at that point into stereotypes, inaccuracies, and misleading generalizations. He is at his best in the chapters on the American Home Missionary, Tract, Bible, and Sunday school societies. The treatment is occasionally unbalanced, but the style is readable, except for a few overworked expressions, minor ambiguities, and solecisms. This book should give the pastor a better understanding of his people's religious background and of his own task as a minister in America.—***Thomas A. Schafer***

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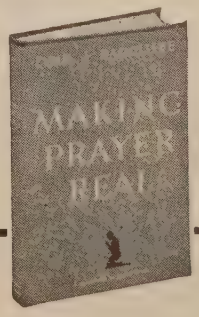

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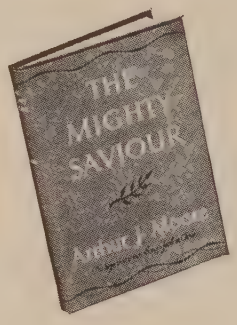

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BOOKS briefly noted

CULT AND CULTURE, *by V. Ogden Vogt. Macmillan Co., 269 pp., $3.25.*

Subtitled "A Study of Religion and American Culture," this extensive volume deals with the way in which systems of religious rites integrate culture. It attributes present-day world disasters to cultural and spiritual disorders. The author, formerly minister of First Unitarian Church of Chicago, is well known for his earlier book, *Art and Religion,* considered to be a classic in its field.

SHOULD I RETIRE? *by George H. Preston. Rinehart & Co., 181 pp., $2.50.*

In this book a doctor of medicine presents frankly the "yeses" and "noes" of retirement. It is written for those considering such a state of existence.

IMMORTAL LONGINGS, *by G. T. Bellhouse. Philosophical Library, 128 pp., $2.75.*

Sermons preached in St. Andrews Presbyterian Church, Eastborn, England, by the minister of that church.

OUR DAILY WALK, *by F. B. Meyer. Zondervan Publishing House, 390 pp., $3.50.*

Devotionals for every day in the year by the late English preacher and pastor.

NO TIME FOR TEARS, *by Charles H. Andrews. Doubleday & Co., 157 pp., $2.*

The inspiring and realistic story of a ten-year-old boy fighting for his life against polio and fighting to overcome his handicap. The story is written by his father, a former newspaper man and now a free-lance writer. This book shows the key importance of the family in bringing the polio patient back to normal life.

AN INTRODUCTION TO METAPHYSICS, *by C. H. Whiteley. Beacon Press, 174 pp., $2.50.*

The merit of this little book is the simplicity and clearness of its style. As for its argument, its case for idealism (the viewpoint of the author) seems unnecessarily weak along side its exposition of materialism. The chief reason for this weakness lies in the restriction of the argument to the analysis of perceptual experience. Though avowing an interest in experience as a whole, the author finds little meaning in anything but perceptual data. As for religious experience, he sees it solely from the outside. Indeed, the idea that "subjective" responses could have "objective" meaning is judged as not worth considering. That the book issues in but a few vague generalities only reflects the author's apparent lack of any confident belief of any kind.

NEW WAYS TO BETTER MEETINGS, *by Bert and Frances Strauss. Viking Press, 177 pp., $2.95.*

One who holds and attends as many meetings as a minister ought to have the very best information on how to do the job. There are some stimulating ideas in this book, and an understanding of group dynamics which will help ministers see why so many of their meetings fail. There are many suggestions for improvement. This would be a fine addition to a church library.

A FOREWORD TO THE OLD TESTAMENT: An Essay of Elementary Introduction, *by H. St. J. Hart. Oxford University Press, 184 pp., $2.75.*

This book grew out of a pamphlet which was prepared by the author in 1941-42 for use by candidates for ordination who were members of the British armed forces. With the pamphlet they received a copy of the Bible (including the Apocrypha). The present form of the book is intended for students in high schools and candidates for what the British call Ordinary or "pass" degree examinations in some of the universities. It should prove of interest to Americans as a general and somewhat elementary introduction to the reading and study of the Old Testament. The seventh chapter, "Problems of the Making of the Books," dealing with problems of the collection of the books and their inclusion in the canon, should prove of special interest.

PAPAL PRONOUNCEMENTS ON THE POLITICAL ORDER, *compiled and edited by Francis J. Powers. Newman Press, 245 pp., $3.50.*

A collection of formal statements on political, civic, and international affairs as made by popes since 1878. This book will prove indispensable to those who seek a thorough understanding of the

Roman Catholic viewpoint on such subjects as the separation of church and state, the origin and nature of the state, the purpose and functions of the state, law and liberty, and the international order. Its documentary materials and bibliographical aids will prove most helpful to any student of Roman Catholicism.

THE BIBLE STORY FOR BOYS AND GIRLS—OLD TESTAMENT, *by Walter Russell Bowie. Abingdon-Cokesbury Press, 220 pp., $3.50.*

This is the second volume in the author's Bible stories for boys and girls. The first volume, on the New Testament, came out last year. This volume deals with the Old Testament.

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THE BIBLE IS HUMAN, *by Louis Wallis. Columbia University Press, 330 pp., $2.50.*

This is a "secular history of Israel," dealing with the source materials out of which the Bible grew. It is a reprint of a book first published in 1942.

A TREASURY OF INSPIRATION, *by Ralph L. Woods. Thomas Y. Crowell Co., 498 pp., $5.*

Here is an interesting collection of quotations dedicated to those who wish to be inspired. The range is wide, extending from Patrick Henry and Thomas Payne to E. Stanley Jones and Harry Emerson Fosdick.

SIGNPOSTS ON THE KING'S HIGHWAY, *by Frank Dean Gifford, Morehouse-Gorham Co., 188 pp., $2.50.*

"A book of sermons especially suitable for lay readers," by the dean of the Divinity School (Episcopal) in Philadelphia. This is the third volume in the "King's Highway" series by this same author. Many of the sermons in this volume are based on religious symbolism to be found in church services and buildings.

SATAN, *edited by Bruno de Jesus-Marie, Sheed & Ward, 506 pp., $5.50.*

The adversary, ever present with us, is described in this collection of essays by Catholic writers. Included is a section on the place of the devil outside Christianity. This interesting volume is provided with two jackets: a hideous one—for the more realistic reader—may be removed by the squeamish in favor of a milder jacket.

CULTURAL SCIENCES, *by Florian Znaniecki, University of Illinois Press, 438 pp., $6.*

With an attempted precise objectivity the author presents an account of the development of the cultural sciences, as distinguished from the natural sciences, and their origin. The Polish-born author attributes his escape from a Nazi concentration camp to his presence in America in the summer and fall of 1939, when he lectured at Columbia University. He declares that he likes to imagine "that sooner or later the solution of all important human problems will be intrusted to cultural scientists." For him the sociologist has apparently replaced the theologian.

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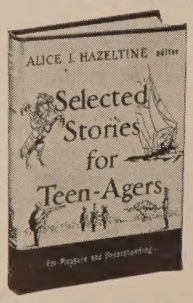

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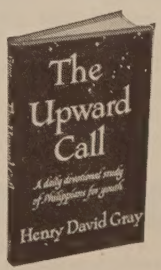

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monday morning

It Couldn't Happen Here--or Could It?

By EVE ADAMS

(*The author is the wife of a Methodist minister.*)

Committee on Ministerial Qualifications
Brethren:

I am very sorry that a minor indisposition prevents me from attending the meeting today. Because of the doubt we have for some time entertained about the qualifications of Brother Paul, you delegated me to look further into his record. I am sending this report through Brother Jones with the understanding that it will be destroyed when you have completed your deliberations.

I must say that all indications are that Brother Paul is a sincere and devout Christian. His record of personal dealings in matters of money and morality is beyond question and he seems to be generally respected. There are, however, certain aspects of his ministry that lead me to question the advisability of admitting him into connection and assuming permanent responsibility for his placement.

In the first place, he has a physical handicap which you have already discussed with him. In view of some of his rather cultish ideas about divine healing, it is commendable that he is frank to admit that a cure for his disability is unlikely. As you know, he has been quite ill on several occasions already during his student ministry, and he is considered a poor insurance risk. On these grounds, it may prove inadvisable to assume responsibility for him.

I tried to discuss this with him, explaining that he might find himself better able to serve God somewhere other than the ministry. His only answer was a rather pious statement about God giving him the strength to do all things, regardless of his weakness. This tendency to feel that God breaks natural laws just to benefit him personally is one I think we should weigh very carefully.

He has offended a good many of the staunchest supporters of the church during his student ministry. As you know, the conference encouraged his activities in the small Negro mission located a few blocks from the church. Brother Paul, however, has used the mission as a feeding station, and from it has sought to bring several Negro families into active membership in the church he serves. This spirit of brotherhood is laudable, of course, and I myself dream of the day when we will have an integrated church. However, in this case, Brother Paul has again moved and spoken so tactlessly as to antagonize many very good Christians. It also raises a problem concerning conference jurisdiction, to which he seems quite oblivious. The Central Jurisdiction, as you know, approved our conducting the mission in the absence of Central Jurisdiction leadership, but we have no authority to pull members from among those assigned to the Central Jurisdiction.

Again, it is his attitude to the whole matter which most disturbs me. These extravagances are not unusual in young and idealistic preachers. It is difficult to reason with Brother Paul. He welcomes no counsel. Instead he quotes Scripture with an air of finality and seems completely indifferent to conference policy and traditional wisdom. He plans to urge his church to appoint one of these Negro members as lay leader for the coming year; and he was most untactful when I pointed out the lack of wisdom in rushing such things.

Furthermore, one of the men in the church brought me disturbing word that Brother Paul had been serving Holy Communion without authorization. When I spoke to Brother Paul about it, he admitted that he had administered communion on one occasion. I tried to explain that, whether he approves conference policy in this matter or not, while under Methodist appointment he is bound to observe its laws.

Brother Paul said that he has done so to the best of his ability. But he claims that there are times when Christ himself sanctified the elements and thus set aside any man-made laws of priesthood. The occasion in question concerned a woman about to enter the hospital for a major operation. It seems that Paul had been unable to help her relax and trust in God, and he invoked his rather mystical faith in the value of the communion service. They agreed to pray by means of that service and he claims that, as a result, she rose from her bed completely healed.

Now we all know strange things do occur, but I question the wisdom of having a Methodist preacher report this sort of thing from the pulpit—which Brother Paul has done. As I said before, there is a certain cultish aspect to his whole ministry. Also, I was unable to get any promise from him about the future, except that he would not administer Holy Communion "unless he felt it necessary." This, of course, is no promise at all and foretells a ministry of contention and disloyalty.

Other fanatical ideas Paul holds have considerably upset the membership of the church he is serving. It is not that he preaches unscripturally, but that he shows almost a determination to insist upon the most obscure ethical observations. For instance, there are several active bankers in the church whom Brother Paul has continuously affronted with his extreme views on the lending of money and the nature of investments morally right for a Christian. A prominent lawyer has already transferred his membership because of Brother Paul's proclamations against taking oaths.

I certainly do not wish to prejudice the committee, but I must report what I have found. Certainly I feel that Paul is an honorable and Christian man who believes in the validity of his own call. But I fear the excesses and the cultism of his preaching and ministry almost as much as I am disturbed by his determined lack of tact in dealing with the members of the church. His opposition to the Methodism which supports him might prove most difficult. Therefore, I question if it is in his own best interest that he be admitted to this conference. There are, in my opinion, relatively few churches in Methodism where such a man could hope to find acceptance as a preacher and leader. When we also consider the liability his physical handicap may prove in continuing conference support, I wonder if we should not advise Brother Paul that he would be much happier in some other field of work.

Sincerely, John X. Doe.

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Religion in Life

Socrates exemplified [his] doctrine in his own life, from the time when he undertook his mission until the day when he chose to accept the verdict of an Athenian jurycourt rather than renounce the quest for virtue and the preaching of that quest to others. He was not an ascetic; we see him constantly enjoying himself with his friends. But he had a nature which could not be deflected from duty, whether that of the ordinary citizen or that of the philosopher, by any weakness.

—Kathleen Freeman, in *God, Man and State*
(Beacon Press)

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